The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 29 MARCH, 1916. NUMBER 8.

"THE KING'S HIGHWAY."

CHAPTER 4.

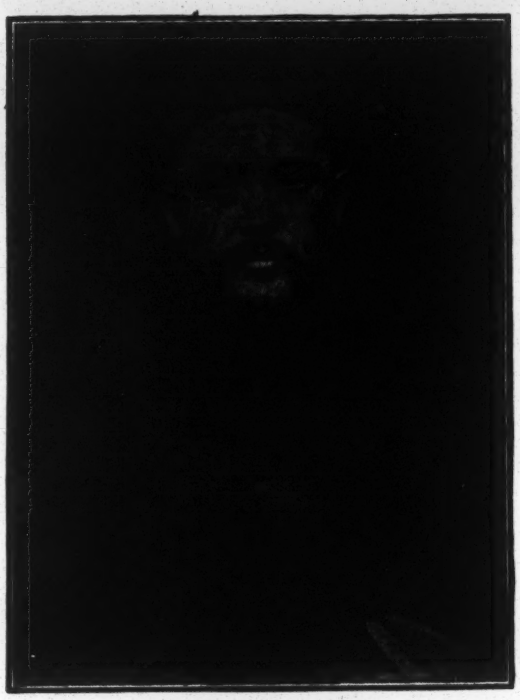
A Nation At School. The Opportunity In China.

BY MRS. J. P. WHITE, ALBIA, IOWA.

CHINA IS facing a crisis today. We are all quite familiar with the changes of the past few years. This old country has awakened from her sleep of centuries and her whole attitude has changed. Instead of looking backward she is looking forward and is reaching out for newer and better things.

The revolution, the overthrow of the Manchu dynasty, the establishment of the Republic, all took place so quickly and quietly that the world stood amazed at what was accomplished. We have grown accustomed to think of these people as the "Changing Chinese." They are still changing and just what is going to occur next, no one is able to predict. They are moving so rapidly that books written in 1915 must be revised in 1916. In a Mission Study text-book published in 1913, the writer says in speaking of the change of the form of government, "The Republic has come to stay." But this optimistic view is seriously disturbed by the announcements in the recent papers that on December 11 a vote (of a very peculiar sort) was taken on the question of returning to the old form of government. When the Council of State counted the votes the result was in favor of a return to a monarchy and Yuan Shi Kai "yielding to the prayers of the nation" became emperor. Neither statesman nor seer can predict the outcome of this decision. Already revolutionary forces are rising. No doubt Dr. Arthur H. Smith is right when he says, "That much blood must be shed in China and years of unrest and experiment must be endured before the Chinese government can adjust itself to the changing conditions of modern times."

In our study of "The King's Highway" in China it is not necessary to enter into a discussion of our diplomatic relations. But America ought to be a friend to China. We are debtors to the Chinese because they are our neighbors but we are debtors also because, "We are trustees of the English language which God has made the nurse and tutor of this awakening nation." China has been looking to our country for ideals of law and education and civilization. While we are proud of giving



YUAN SHI KAI

many things to China we are deeply humiliated over some other things. We have given much of our worst to the Orient. The British-American Tobacco Company, with others, is giving away cigarettes by the thousands in order to fasten a new vice upon a people who are struggling to free themselves from the vice of opium smoking. With the motto, "Taste and See" they are aiming to make every man, woman and child in China a user of cigarettes. One cannot but notice their enterprise and thoroughness of organization. If men with such *base motives* can plan for such an efficient campaign, can not the Church of Christ plan as effectively to give the Bread of Life to every one of China's millions?

NEW OPPORTUNITIES IN CHINA.

The political, social, and educational changes which have taken place and are still taking place, have opened up new opportunities for Christian work in China. Religious liberty has been established and missionary workers are enjoying every possible privilege in conducting their work.

In no non-Christian land in the world today are the officials so accessible to Christianity as in China and in no place have they given such hearty support to Christian work. Among those who are not professed Christians there is an open-minded attitude. They are willing to listen and learn about the claims of Christianity. They seem to feel that our country has some secret of life and power behind our civilization. They are not yet sure whether Christianity offers the solution, but they are ready with openness of mind to hear what Christianity can do for the individual and the nation. Yuan Shi Kai has said, "Only Christian ethics can save China. Our morality is not sufficient." Many others are expressing themselves in like terms.

Many officials, including Yuan Shi Kai, have recently given large sums of

REV. DING LE MAI AND STUDENTS' VOLUNTEER BAND

money for Christian schools, hospitals and Y. M. C. A. work. Yuan Shi Kai has given within the past few weeks $4000.00 to the new union college at Szechuen. When Mr. Eddy and his helpers carried on their campaign there last year and two years ago, the officials vied with each other in providing halls or erecting pavilions or tents for the large meetings.

One has but to compare the terrible happening in 1900 with the present conditions to understand the changed attitude of officials toward Christianity. In Shansi in the Boxer uprising, many Christians lost their lives. The Viceroy himself with his own hand beheaded three missionaries. Yet in this blood-stained province in 1914 the Governor asked the American Board missionaries to take charge of the public schools in eight counties. The government offered to erect buildings, pay the salaries of teachers and allow the missionaries to give supervision which included the freedom to teach the Bible. A few business men in America saw this wonderful, *wonderful* opportunity and they have pledged $10,000 a year for ten years to help educate hundreds of the youth in Shansi Province.

There is scarcely a door in China from governors' palaces to coolies' hovels that is not open. If these doors are not entered soon it is possible that they may in a few years be closed against Christian teaching. There is the effort to revive Confucianism; there is the new cult that claims to embrace the best teachings of Confucianism and Christianity and there is atheism, all of which will be used of Satan to thwart the progress of the Kingdom of Christ in China.

CHINA'S RESPONSE TO THE GOSPEL.

There is every reason to hope that the church will awake to the unparalleled opportunity before her. The table of statistics of Protestant communicants in China speaks eloquently and prophetically.*

1807	0
1814	1
1842	6
1853	350
1860	960
1876	13,515
1889	37,000
1900	113,000
1910	196,000

*Taken from "The New Era in China."

Our text-book states that "The Chinese Church which in 1900 numbered one hundred thousand now numbers four hundred thousand and is doubling every six years. A competent authority has estimated that if the present rate of increase continues there will be in 1950 *one hundred million* Christians in China."

In the early days every obstacle possible was placed by officials in the missionary's way. Today many leading officials are enrolled as humble followers of the Man of Galilee. Even in the time before the Boxer uprising there were few who were willing to come out openly for Christ. But in these last few years some of the leading young men in the large cities are coming out boldly and announcing themselves as inquirers of Christianity. "More students and young men of the leading classes have decided for Christ during the year 1913 than the total number of converts from among the officials' gentry and *literati* in the first hundred years of Christian effort in China. Less than a thousand Protestant Christians had been gathered up in 1860, after more than fifty years of faithful seed-sowing, yet a larger number than this were enrolled as in-

quirers during a single night in the recent meetings in one city."

It is very heartening to see the fine type of Christians that have been developed as leaders in the rising church in China. Ding Le Mai seems to tower above them all. He has been called the "Moody of China." He has been given a name even more honorable, "The Apostle Paul of China." As an evangelist he has been wonderfully used of God. He has gone among the Christian colleges and presented the claims of Christ on the service of young men. Through his labors more than four hundred young men have decided to enter the ministry. When asked the secret of his method he replies, "I have no secret but prayer."

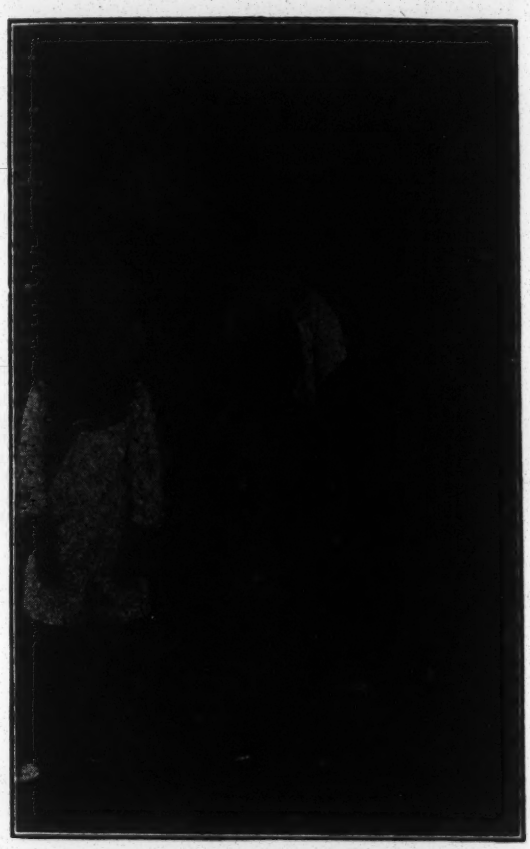
A copy of his prayer card lies before me. It is printed on red paper according to Chinese custom. It is an agreement or covenant between two persons to join in prayer. He gives these to his friends and asks that they sign and return one sheet to him. He has on his prayer list the names of many Christian workers whom he has never seen, but in whose work he has become deeply interested. Would it not be fitting for us who study this lesson on China today to take out our little books wherein we have written the names of those we are holding up before the King and write in large letters, "Ding Le Mai, China." Those who sit under the preaching of this great yet humble man, whether they be Chinese or Americans, are persuaded that he "dwells in the secret place of the Most High" and that Christ is dwelling in him.

Then there are other types of leaders in other lines of work who are witnessing just as powerfully for Christ. Chang Po-ling is a fine example. The story of his life is told in "The New Era in Asia." He was a finely educated young man and became an officer in the navy. He resigned his position and gave himself to educational work because he believed that China needed education above everything else. He soon became Vice President and acting head of the Imperial Board of Education. Finally a model institution was started at Tientsin and he was made President.

The materialistic and atheistic literature of the West had come into Chang Po-ling's hands and he lost faith not only in his old religion but in all religion and he declared himself an atheist. But he was not satisfied. He came in contact with Prof. Robertson and a friendship grew up between them which meant everything to this storm tossed soul. One day he said to Prof. Robertson, "I notice that you Christians seem to have some hidden source of joy and peace and power. What is the secret of this power?" Prof. Robertson invited him to join him in studying the Bible to discover the secret. After months of study and many conversations he came to the point of decision.

Chang was starting on a visit to America and Europe. Before his departure Prof. Robertson again asked him if he would accept Christ, and asked him to join him in prayer. Chang said in telling of it afterwards that "as he knelt to pray it seemed as if a great light filled his soul and flooded his whole being. His conversion seemed almost as clear and instantaneous and revolutionary as the blinding vision of the Apostle Paul himself. He knelt an agnotic, he rose a Christian; he knelt a pessimist, he rose an optimist. The face of the whole world seemed changed; he looked out upon a new heaven and a new earth. The whole night he could not sleep for joy." He went to his home and told his family

of his decision. Then he called together the Board of Directors of the College and offered his resignation. He could not bow before the tablet of Confucius. They were amazed and argued with him.



LITTLE CHINESE MAIDS AT SCHOOL.

Lovingly, joyously and enthusiastically he told them of the change in his own heart. Finally they said to him, "Well be a Christian if you must, but be a Christian in secret." But Chang replied, "A few days ago One came to dwell within my heart. He has changed all life for me forever. I dare not bow to any other lest He depart." Even his Christian friends urged him to be more cautious, but he replied, "I want everyone to know that Chang Po-ling has become a Christian."

After spending some time in America Chang was called back to his old position as a recognized Christian leader. He has been the means of organizing a church in his city. About twenty of his professors and students have been baptized and received into membership. He is a fine public speaker and uses his talents to preach Christ, and day by day he speaks to men personally and urges them to accept the Saviour Who has brought such joy into his own life. Thank God for the power of such a life in these troublous days in China.

In the Sunday School Times there is a story of Mr. Sherwood Eddy's interpreter which "is an excellent illustration of God's wonder-working in the lives of leading young men of China. He is a member of the most prominent family in Changsi, the son of a man who had been governor in four of China's provinces, and the nephew of one of the empire's most famous diplomats, the celebrated Marquis Tseng, well-known in European capitals. Four years ago he was a Confucianist, hating Christianity because of heavy indemnities which China had been obliged to pay for injuries suffered by Roman Catholic Christians.

"When his father, the aged governor, was lying at the point of death, he sent for Dr. Hume of the Yale Hospital, who had quietly become his friend in spite of the fact that the young man always refused to speak of religion. As he saw Dr. Hume kneel by his father's bedside he was deeply moved. Finally after some days he said to Hume, 'It is too late to save my father, but I want you to kneel and pray for me at my father's bedside.'

"When Hunan seceded last year, the young man went to the front with the Red Cross corps. Taken as a spy, he was arrested and thrown into prison at Wuchang. Four of his fellow-prisoners were beheaded. Here face to face with death without trial he turned to God and for the first time prayed to his

heavenly Father. Instantly a strange peace filled his heart, and in a moment he knew that there was a God and that He had heard his prayer.

"After his release from prison he was baptized last Christmas day. But was so weak that he felt he could not make a hundred Christians in the little chapel hear his testimony. There he was yesterday sweeping three thousand students by his burning words, and boldly testifying to Jesus Christ as his Saviour and the only hope of China. He is with us on the boat today, and is going down to Wuchang, the revolutionary storm-center of China, where he found God in the prison-cell in order to testify before the throngs of students in that turbulent city also."

The response of the students is perhaps the most remarkable evidence of the power of the new life in China. In the year 1913 Dr. Mott and Sherwood Eddy conducted a campaign for the students in all the student centers of China. They traced the footsteps of the martyrs as they went from point to point. They realized something of the price paid for the redemption of that land. At Paotingfu they stood by the grave of Horace Pitkin "to gather fresh inspiration for their work." As they went to meet the eager, earnest young men of China they found that the martyrs had not died in vain. Ten thousand students enrolled as inquirers and within a few months a thousand of these had joined the church.

In 1914 Mr. Eddy's meetings were almost double those of the preceding year. In 1913 there was an average attendance of two thousand a night, in 1914 the average attendance was three thousand a night. The total attendance in 1913 was seventy-eight thousand, two hundred and thirty; in 1914 the total attendance was one hundred and fifty-six thousand, four hundred and sixty; in the 1914 meetings eighteen thousand young men signed cards making this three-fold promise:

(1). I will make a conscientious study of the four gospels; and that I may do this to the best advantage, I will meet for one hour each week with others who are making the same investigation.

(2). I will pray daily to the holy God for wisdom to find the truth and for courage to follow it after I have discovered it.

(3). When my reason and conscience permit me to do so, I will take Christ as my Saviour and Lord.

It stirs one's heart to think of these thousands of young men openly taking this stand.

Of course these meetings were not spontaneous nor accidental. Most careful and prayerful preparation had been made for months previous to the arrival of the men from America. The united Christian forces in every city and province where meetings were held were giving their full strength and sympathy to the plans. The best human organization that could be devised was brought to aid in preaching Christ to these young men. God's power was wonderfully shown in the results that followed.

PRESENT DAY NEEDS IN CHINA.

Does China need anything more? Yes, China needs help in every line of Christian work. The Christian school has almost boundless opportunities. But someone says, "We have so many mission schools and now there are public schools to care for the children." When we think that we are considering a country that embraces one-fourth of the human race we begin to realize that the present educational facilities are wholly inadequate. China has 2,000,000 students,

from the kindergarten to the university, in school. If she had the same proportion to her population that Japan has she would have 40,000,000. If she had the same proportion that the United States has she would have 100,000,000. Since the war has been going on, one-third of the public schools have been closed. We believe, however, that the children and youth of China need Christian training.

denominational colleges for women. Already the mission boards are looking toward union effort. There is a Woman's Union College at Peking and another is to be founded at Nanking.

The Christian school in China has had a high standing and cannot afford to lower the standard. A very noteworthy incident which proves the efficiency of the work done is the sending of ten girls to America. One-half of the

NO CHANCE FOR THESE UNTIL CHRISTIANITY HAS COVERED CHINA.

If Christianity is to maintain its place of leadership it must press its educational work. The demand for trained leaders—ministers, well educated, who can shepherd the new converts from among the educated classes, is very pressing.

The opportunity is open right now for shaping the education of the womanhood of China. There are comparatively few schools for higher education. Few missions have enough girls ready for college work to justify them in establishing

Boxer indemnity fund returned to China by our government was set aside for the purpose of educating Chinese youth in the United States. Last year for the first time the competitive examination was open to girls. Thirty-seven took the test. Twenty-eight of these were from Christian schools and the rest from Government schools. The ten successful girls were all from Christian schools, several of them daughters of Chinese pastors.

Another need is for an increased

number of Bible Training Schools particularly for women. In all Oriental countries there must be much house-to-house work done among women. Do you know that ninety per cent. of the Chinese Christians are men? Only ten per cent. are women. China will never be reached until the women are reached. The work can move no faster than the work for women moves.

An increased number of workers for the Sabbath School is another vital necessity. The great multitudes of children in China are not in school of any sort. Of those who are, the majority are in government schools. The Sabbath School is the only method of giving these children Christian instruction.

The church of tomorrow must have the children of today. Not only is there a shortage of women in the church, but a very marked shortage of youth and maidens. It is said that congregations are largely made up of adults and very small children and that young people between the ages of fifteen and twenty-five are few.

Specialists in Sabbath School work would have a large field in gathering in the children and youth for Bible study and training the older members in Christian service.

Christian literature is perhaps one of the most pressing needs. For years our missions have been creating a body of readers. This sounds so hopeful that we are ready to express our gratitude for such a fine result of mission work. But what are these Chinese people to read — these young Christians, these women and school girls? There is really a good supply of Bibles, and commentaries and school books. There are many sensational French novels put into their language, but there is very, very little of the "informing, inspirational and recreational reading."

The Christian Literature Society of Shanghai is doing all that it can to meet the need. A new Magazine for women edited by Miss Laura White, called "The Woman's Messenger," has been established. In this Magazine the editor gives a variety of good, wholesome reading for the women and girls of China. Still another new enterprise is the publishing of a magazine for the little folks. It is called "Happy Childhood" and aims to give to China's children the kind of reading that will bless and uplift their lives. These agencies ought to be multiplied many-fold.

Suffering humanity is sending out a call for help. There are only 365 trained physicians for all China. If we had the same proportion to our population in the United States we should have just 80 and if China were as well supplied as we are she would have 865,000.

DOCTOR MARY STONE (Left)
DOCTOR IDA KAHN (Right)

There ought to be many more young physicians from our own land willing to give their services for China.

The Chinese young men and young women must eventually render this service for their own country. More medical colleges for the training of these young people are imperative. Wherever the Chinese have entered the medical profession they have proven themselves very proficient. From no Oriental land has come a brighter group of women physicians than from China. Hu King Eng, Li Bi Cu, Mary Stone and Ida Kahn so well known in religious circles are women of great ability in medicine and surgery, but they are more; they are missionaries whose hearts are filled with a desire to point sin-sick souls to the Great Physician.

Hospitals and Nurses' Training Schools could be and should be multiplied all over the country. Wherever they are located they are centers of evangelism.

DOCTOR HU KING ENG

In addition to all these needs that have been mentioned we should add that the supreme need is for a multitude of spirit-filled messengers to preach Christ. Missionaries, Chinese ministers, evangelists, laymen and laywomen whose hearts are on fire should be scattered through every village and hamlet to tell the story of Redeeming Love.

Now is the time of opportunity. More can be done in a decade now than in a whole generation in the future. This noble race of China needs our help and needs it now. "They constitute not a yellow peril but the golden opportunity of Christendom."

QUESTIONS.

1. How do medical missions diffuse a knowledge of Christianity?
2. What features of China's history make education of supreme importance?
3. If you had $100,000 to give to educational work in China would you give it to girls' schools or boys' schools?
4. If you could translate into the Chinese language, what five books would you select first?
5. What do you consider the greatest missionary opportunity in China?
6. Why is the present moment critical?
7. Do you think a bequest for China to be paid after one's death would be as valuable as a gift now? (Insert Egypt, India or Sudan in place of China).
8. Do you know of any better solution for the support of the missionary enterprise than for every member of the church to give one-tenth of his income to the Lord?

A TYPICAL CHINESE SCHOOL

BIBLE SCHOOLS FOR CHINESE WOMEN.

The picture above speaks as eloquently as anything could do of what the Bible is doing for women in China. It is a life-like presentment of the scholars and teachers of a school bearing the beautiful name of the "True Light" Seminary for women and girls in Canton, the metropolis of South China. It may fairly be called a typical portrait, for it could be duplicated *mutatis mutandis* all over China.

This particular school is connected with the (Northern) Presbyterian Mission, and has been in existence since 1872.

Its curriculum includes, in addition to the primary studies, a knowledge of the history and doctrines of Christianity and the errors of Confucianism, besides instruction in arithmetic, geography, music, and the Chinese classics.

The American Bible Society has one of its chief stations at Canton, and one of its agents in writing says:

"The work of emancipating and educating women must necessarily begin among the men, who generally lord it over the women by keeping them in

FOR WOMEN AND GIRLS. —American Bible Society Record.

ignorance and superstition. The husband's attitude toward his wife is already changing, making her his helpmate, his equal. This work is being done by the circulation of millions of copies of the Scriptures, the true source of pure thought and kind deeds, among the people by the American Bible Society, as well as by other Bible societies in the same field. But the education of the women, enabling them to benefit by the new status thus awarded, is of no less importance. Our Bible women are doing a grand work along this line by house-to-house visiting, explaining and emphasizing, as opportunity favors, the new and pure ideals as set forth in the Bible, and teaching them how to realize these truths in their own lives."

* * * "When the history of the twentieth century is written, and the historian selects from every country its most epoch-making events, and notes for every race its most marked tokens of progress for this first decade of the century, he will record nothing more marvelous than the awakening of the women of China."

—Courtesy American Bible Society Record.

POINTED PARAGRAPHS.

Put the people in China in rank, joining hands, and they will girdle the globe ten times at the equator with living, beating human hearts.

Every third child born into the world, looks into the face of a Chinese mother; every third pair given in marriage, plight their troth in a Chinese cup of wine; every third orphan weeping through the day, every third widow wailing through the watches of the night, is in China; every third person who dies is a Chinese.

Leading Chinese affirm that while they are Confucianists, they regard Christianity as the chief hope for China.

Dr. Mason of Siam, tells of an interesting service at the Chieng Mai Hospital, when thirteen out of thirty-three patients were baptized and received into the church. They received instructions daily from the evangelist employed at the hospital. A paralyzed patient who has been a Christian for many years, has also led many to Christ and teaches the patients to read, write, sing, and pray. He has been unable to rise from his bed for eighteen months, but his good work goes on just the same. At this service sixty-three persons were present, three carried on stretchers, some limping in, and one on all fours.

A girl in a mission school in China when she came in the fall, made the journey of 60 English miles on foot, rather than let her father, who is poor, hire a wheelbarrow for her. She told her father that owing to God's goodness her feet had never been bound, and consequently she was quite able to walk.

—*Missions.*

COMPARATIVE SIZE OF THE UNITED STATES AND CHINA.

President Woodrow Wilson, while addressing recently a gathering of ministers, uttered the following strong words about the missionary enterprises in China; he said: "When I hear men pleading for the means to introduce Christianity into a part of the world now for the first time awakening to the possibilities of the power that lies latent in it, I wonder if it is possible that the imaginations of Christian people will fail to take fire.

"This is the most amazing and inspiring vision—this vision of that great sleeping nation suddenly awakened by the voice of Christ. Could there be any greater contribution to the future momentum of the moral forces of the world than could be made by quickening this force, which is being set afoot in China? China is at present inchoate; as a nation it is a congeries of parts, in each of which there is energy; but which are unbound in any essential and active unit, and just as soon as its unity comes, its power will come into the world. Should we not see that the parts are fructified by the teachings of Christ?"

UNITED HOME MISSION STUDY COURSE.

Text-Book: Home Missions in Action.

CHAPTER 4.

Home Missions--A Healing Force.

By Mrs. T. C. Atchison, Lawrence, Mass.

THE SYMPATHIZING JESUS.

"There is no place where earth's sorrows
Are more felt than up in heaven,
There is no place where earth's failings
Have such kindly judgment given;
For the love of God is broader
Than the measures of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

IN ATTEMPTING to give a description of the sympathy of Christ for mankind we fully realize that we have undertaken an impossible task. We can only hope to gather a few of the crumbs that fall from the bounteous supply furnished so fully and freely by His gracious hand. We trust, however, that we may gather therefrom inspiration to give a better service to our fellowmen. As we catch a glimpse here and there of the wonderful compassion of our Savior and the great sacrifice made for our salvation, may we be constrained to love more fervently and labor more earnestly for the salvation of those for whom He gave not merely "time and talents and means" but His own precious life.

Robert Speer, in "Remember Jesus Christ," says: "Most of our work fails —does it not?—because it is barren of the memory of the weeping Christ; because it contains so little of the thought of the Christ of the tender heart. We have never had in our lives any such hour as came in the life of John Carmichael when he stood up in the free kirk of Drumtochty and preached his mother's sermon. We never have seen the sweet face of the living Jesus Who was not ashamed when He stood in the midst, even of His foes, to weep for those after whose souls He had longed, and we shall never be able to do His work with His power until the memory of the tender Christ fills us in all our toil."

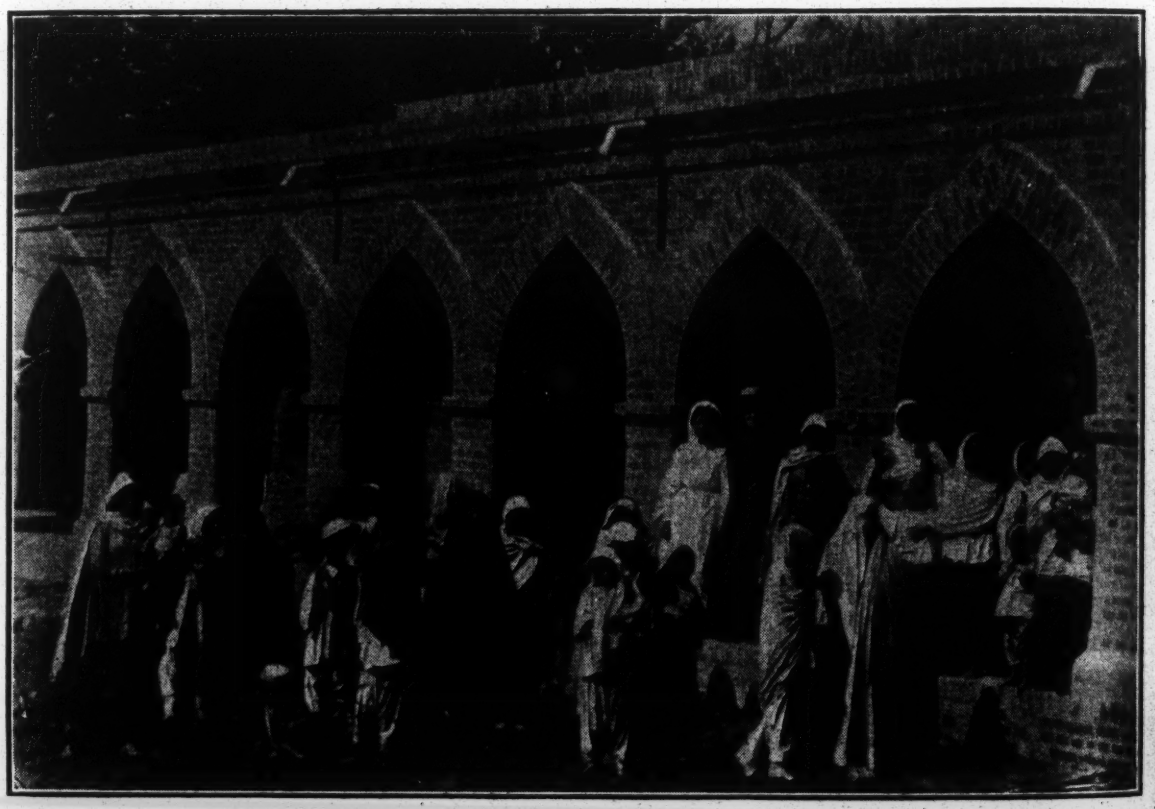
Willis R. Hotchkiss impresses the same truth in "How to Settle the Missionary Problem," when he says: "If God's people would lose sight for a time of missionary organizations and every human agency, and would get one clear vision of Jesus Christ—then the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen, for pity is often a weak thing that spends itself in tears, and then forgets the object of it. But I do ask you, with all my heart, to simply treat Jesus Christ right. I

MISSIONARY DOCTORS READY TO ATTACK THE PLAGUE.
Photo, Missionary Ed. Movement.

submit to you the question: Is it right to receive the eternal life from those sacred hands, and then give Him only the spare change we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price He paid, and then give Him the odds and ends, the convenient service, the things that cost us little or nothing?"

We are told that Dannecker, the German sculptor, wrought for years upon subjects taken from Greek and Roman mythology. Critics of art rank him with Michael Angelo. The famous statue of Ariadne in Frankfort is his masterpiece in Pagan art. Once in solitary vigils he had a vision of the Christ. The figure that dominates the Christian centuries stood before him, seeking expression through his art. Finding a piece of marble fitted to his task, he began his real life work. Patiently he labored on for two years. The work seemed finished. Calling a little girl into his study he asked her: "Who is that?" She replied, "A great man." He turned away discouraged. Two years of life had been wasted. After a few days he began again. At the end of two years he invited the child in once more. Looking at the figure with growing awe, she burst into tears and said: "Suffer little children to come unto me." He was content. Through the silent marble lips the old invitation found new utterance, and a child was drawn to Christ. Ever afterwards, true to his vision, he viewed his art as a *consecrated* thing, and when asked by Napoleon to make a statue of Venus for the Louvre, refused, saying: "A man who has seen Christ would commit sacrilege if he should employ his art in the carving of a Pagan goddess." Shall we pray for a vision of His face and a knowledge of His way?

Of all the stories in the New Testa-



SEE THE WAITING PATIENTS AT THE ELLIOTT DISPENSARY, PATHANKOT.

Photo by Underwood & Underwood, N. Y.

CRIPPLED CHILDREN OF BALTIMORE BEING CONVEYED TO AND FROM SCHOOL IN POLICE PATROLS.

In Baltimore, Md., the police patrol wagons are put to a more useful purpose than the conveyance of "drunks and disorderlies," vagrants and felons to court. The photograph shows crippled children being carried from the school to the patrol wagon, which conveys these youngsters, who otherwise would never secure and education, to and from school each day.

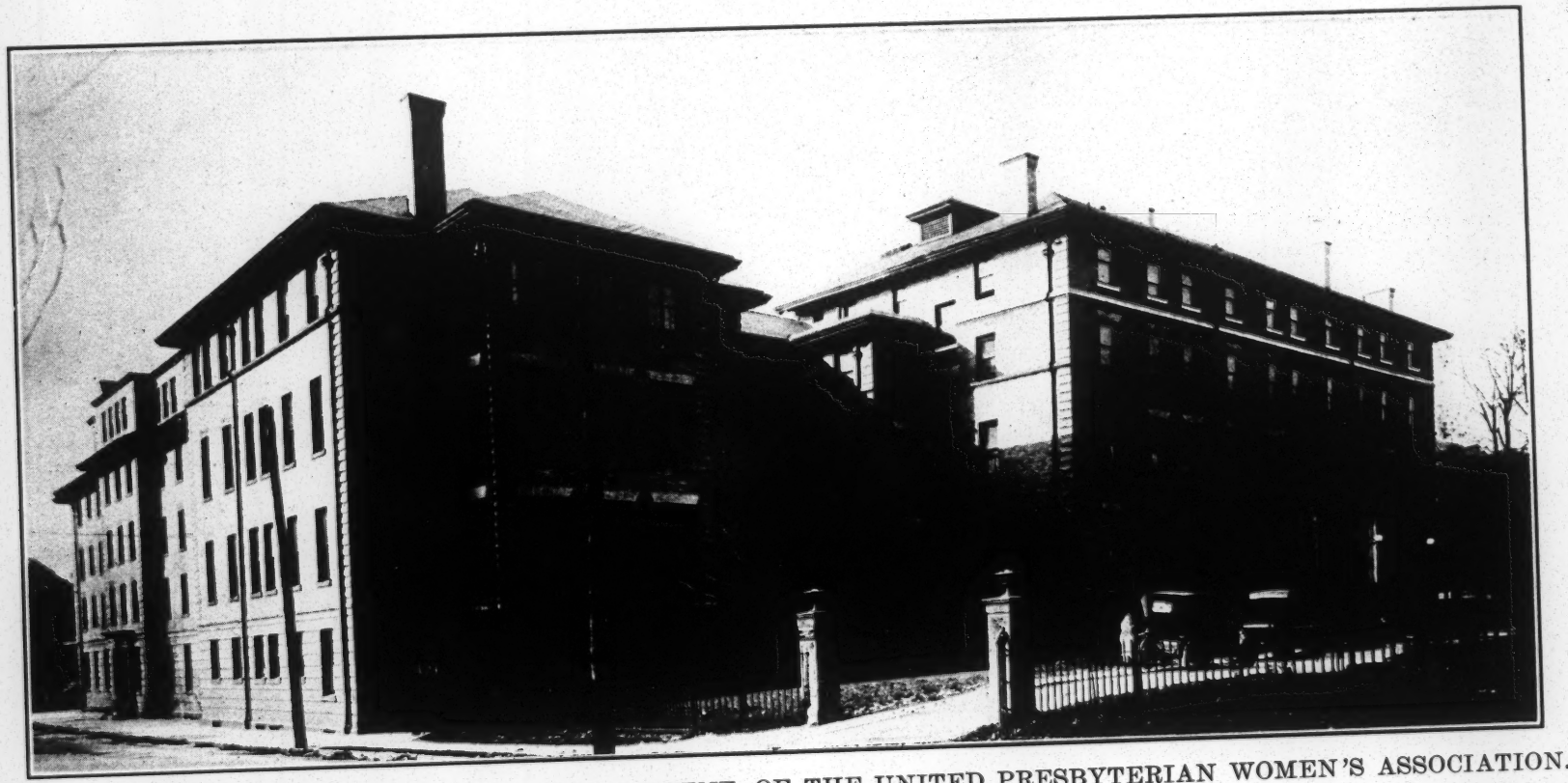
ment about the God-man, there are none that touch our hearts so much as those that show the human side. We rejoice that "we have not an high priest who cannot be touched with the feeling of our infirmities, but was tempted like as we are yet without sin." One in perfect health is not able to sympathize with a confirmed invalid; neither is one born and bred in the lap of luxury capable of understanding the trials of those whose lives are a constant struggle with poverty. We are bound by human limitations, but Jesus knows our every weakness. Our Savior could weep at the grave of a friend. He was "moved with compassion" at the temporal and spiritual needs of those "scattered as sheep having no shepherd." His heart could gather in brooding the children of the city to whom He had given such great opportunities of salvation, although He knew they would reject Him and with cruel hands crucify Him. Listen to His tender words as He viewed the doomed city, and behold His tears of sorrow over lost souls as He gives vent to His compassionate feelings: "O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Christ had sympathy, not only for the worthy, but for the unworthy, enough to include all sorts and conditions and classes and races of men. May the Holy Spirit help us to catch such a vision of the Sympathy of Christ that we will be constrained to give to those who have not tasted of the joys of salvation an opportunity to know of Him Who is able to meet and satisfy their every need. And may we not cease to keep our eyes on the perfect pattern until we can catch some of the spirit of the one who penned the following:

"If I could gather every look of love,
That any human being ever wore,
And every look that joy is master of,
And every grief that mortal ever bore,
And mingle all with God-begotten grace,
Methinks, I then should see my Savior's face."

CHRISTIANITY AND SUFFERING.

Dr. J. D. Jones in "St. Paul's Certainties and Other Sermons" gives us the key to the source of the compassion that responds to the cries of suffering humanity. "It is Jesus Christ Who has filled men's hearts with the emotions of sympathy, pity and love, which have sent them forth to engage in service. The story of John Howard and his tireless labor for prison reform is part of the story of Christ. The story of William Wilberforce and his splendid struggle for the freedom of the slaves is part of the story of Christ. The story of John Pounds and his work among the ragged lads of Portsmouth is part of the story of Christ. The story of Florence Nightingale and her unwearied ministrations to the sick and wounded in the Crimea is part of the story of Christ. The story of Lord Shaftesbury and his life-long devotion to the cause of the children of the poor and the oppressed is part of the story of Christ. The story of Father Damien's work among the lepers of Molokai and of Sister Dora among the rough men and women of the Black Country, and of Salvation sisters among the degraded and vile in our city slums, is part of the story of Christ. The story of Muler's Orphanage and Barnado's Homes and Victoria Hospital is part of the story of Christ. Yes, the story of every refuge and asylum and home would have to find a place in the complete biography for they are all Gesta Christi, the doings of Christ."

INTERIOR OF ST. LUKE'S HOSPITAL, NEW YORK CITY.



COLUMBIA HOSPITAL UNDER THE MANAGEMENT OF THE UNITED PRESBYTERIAN WOMEN'S ASSOCIATION.
LOCATED AT WILKINSBURG, PA.

It is significant that the unfortunate *seek* for help and sympathy of their fellowmen "at the gate of the temple." They look to Christianity for the source of the benevolence they need. Religion and philanthropy are linked together by permanent bonds. This relationship, however, is not always recognized by even Christian people.

"Does the child in the home see the child in the street,
Running all day with cold, bare feet?
Does the child in the school ever pause in her play
To think of the child in the factory all day?
Do the people so rich ever pause in their leisure
To give five cents for a poor person's pleasure?
Alas, I'm afraid they don't stop to think
Of how closely Christ with the poor did link."

A little Moslem child accounted for her preference for the Christian religion by saying: "I like your Jesus because He loves little girls. Our Mohammed did not love little girls." With unerring instinct she had seized upon at least one of the great differences between the two religions. A little child may lead us to the recognition of what Christianity can do to alleviate the wrongs of childhood.

The test of the service which Christianity inspires in every disciple of the Master is not only to relieve suffering, but to labor to remove the causes of suffering, to heal the fever in man's soul or body and to destroy the physical or moral cesspool that makes either kind of fever possible. Christianity has for its chief mission the healing of moral deformities, those weaknesses and sins that blight the spiritual life. Many prescriptions are offered: Ethical culture, Agnosticism, and numerous other fakes, to lead the needy soul to an unsatisfying source of healing, a concoction that poisons the mind and weakens the faith of those who are seeking for light. Let us not cease to make known the tenderness, and love of the One Who sees the fundamental needs of mankind and is willing to meet those needs with "bread of life that perisheth not in the using."

HOSPITALS AND THEIR RELATION TO THE CHURCH.

Lecky, the great historian of European morals, is responsible for the statement that the countless institutions of mercy which have covered the globe under Christianity were absolutely unknown to the pagan world. Although in ancient times there may have been places for the reception of strangers and guests, these were probably not for the poor. It seems at least doubtful if there was anything of the nature of a charitable institution for the care of the suffering such as existed after the introduction of Christianity. The Bethesda of Scripture was probably no more than the collection of sheds built around the pool to whose waters miraculous healing powers were attributed. Among the earliest hospitals on record are those said to be founded by Valens in Caesarea between 370-380 A. D., and one at Rome by Fabiola, a Roman lady and friend of St. Jerome, although like most others of that day, and even later times, both were probably more of the nature of an almshouse or hotel. Other historians give credit to Constantine for the establishment of the first hospital. Our text-book tells us, "In the writings of St. Jerome who established several institutions, the word hospital is first used for a place for the treatment of the sick. The oldest hospital now in use in Europe, the Hotel Dieu, was founded in 600 A. D. by the Bishop of Paris. All the earlier hospitals were church institutions, and the wards were clustered about the chapel, as may be seen today in the arrangement of beautiful St. Luke Hos-

pital in New York City. Thus we find that religion, not medicine, gave birth to hospitals." Every hospital and every invention to relieve human suffering

ON THE VERANDAH OF THE WHITE MEMORIAL HOSPITAL, PASRUR, INDIA.

bears testimony to the divine mission of the Great Physician. Organized care of the sick is surely the gift of His compassionate heart to mankind. "As many as touched Him were made whole" might well be placed over the entrance of our hospital doors. "Inasmuch as Christ came not to be ministered unto but to minister" the church moved by His Spirit of ministering love, seeks to become the center and source of all beneficent and philanthropic effort, and to take the leading part in every movement which has for its end the alleviation of human suffering, the elevation of man, and the betterment of the world. Jesus, the founder of the Church, by precept and example, turned the thought of mankind toward caring for the sick. The relationship of hospitals to the Christian Church cannot be shown more clearly than by noting the condition of the suffering ones in Pagan lands. Some years ago H. C. Turnbull said: "My earliest walk in the Arab quarter of Alexandria, and on the streets about it, showed me, in one hour, more blind beggars, more children with sore or sightless eyes, more hopeless cripples and half-naked creatures full of sores than I had seen in all my life before. At Cairo the blind, or the sick, or the crippled, sat at every street corner and on every square, were laid at every mosque door, and were crying for help or for alms before every bazaar." "Palestine now, as doubtless it was in the days of our Lord, seems fairly overrun with those afflicted by one form or another of bodily ailment. They thronged the entrance ways to Jerusalem, and the paths of Gethsemane, and the Mount of Olives, and for these there is little help. There are no hospitals or poorhouses. The native doctors have little scientific knowledge of the healing art."

Wonderful changes have been wrought in the valley of the Nile since these words were written. The American Mission, the pride of our own beloved church, has endeavored and is endeavoring, as rapidly as the consecration of the churches in the homeland will permit, to change these deplorable conditions. Hospital,

ON THE STEPS AT THE TANTA HOSPITAL.

clinic and dispensary tell the story of Jesus and His love in a way that it makes an abiding impression on the hearts of the people. The relation of the hospital to the Church in the Home-land is that

of the key that unlocks the door of the hearts of the people in many of our mission fields for the entrance of the Gospel message. "It is the touch of pity that makes the whole world kin." The Home Mission nurse, or deaconess nurse, is an important factor in connection with nearly every mission station. If such are to fill well their mission, they must have training. There must be hospitals for this, where the sick poor, who can rarely be properly cared for in their homes may find help.

It took the life of a dear young woman to awaken us to this need in the Southland, and the Jubilee Hospital was established. Would that there were many more among our Freedmen's Mission Stations where the sick ones might have the necessary medical aid and nurses be trained who could tenderly care for the suffering among their own people, and who would be able not only to teach them cleanliness, sanitation, economy and other things for their uplift, but to tell them of the Great Physician who can heal them of the maladies of sin. In our country great attention has been paid to the question of hospitals, especially since its importance was so roughly thrust upon the country's notice in the great Civil War of 1861-1865. The first hospital was established in the United States on Manhattan Island in 1658. A hospital for contagious disease was built in Boston in 1717. The earliest American hospital of any great size was the Pennsylvania Hospital of Philadelphia, begun in 1775 under the auspices of Dr. Thomas Bond and Benjamin Franklin, and finished in 1805. The records show four hundred and thirty-five patients treated in the year 1776. The Massachussetts General Hospital is said to be next so far as age is concerned. The great movement in hospital building took place in the eighteenth century. It continued during the nineteenth century, and hospitals, general and special, public and private, increased in great numbers. In the words of Mrs. Allen, "As the Christian Church was the first to give healing to the needy, so it has carried this ministry wherever in the world its banners have been set up. Throughout this land, from Alaska to the Gulf, may be found hospitals established by the Christian Church, the greater number the product of Home Missions."

"FROWZY" AND "ZAINAB"

Two little Moslem patients in the children's ward at Assiut Hospital.

Behind all institutions of this character you will find hearts inspired by the teachings of Him Whose weary feet trod the Syrian hills, Whose lips spake works of encouragement and cheer, Whose ears were never deaf to the needy and Whose hands brought the healing touch to the sick and suffering.

THE MINISTRY OF HEALING IN THE UNITED PRESBYTERIAN CHURCH.

As our thoughts travel hither and thither over the world in search of the healing ministries of the United Presbyterian Church, so vast they seem that in the discussion of the theme we are embarrassed by a wealth of riches. Since our healing ministries cannot be confined to the sphere of caring for the sick

and suffering bodies of our kindred of human kind, but must extend to the mental and spiritual treatment for minds and hearts diseased by sin, the field of healing ministries takes on a much wider scope. In the true sense of the word, every church (and none more so than the home mission church) is a dispensary for the giving out of the Gospel message—the only balm that will soothe the heart in times of sorrow, and the only cure that can reach the dread disease of sin. It is the dispensary of the Gospel Message that makes known the Great Physician—the Physician Who knows precisely what to do and when to do it. In the words of another: "One heart He melts with love; another He breaks with severity; here He rouses one slumbering conscience with the terrors of the law; there, like the good Samaritan, He pours into its burning wounds the oil of the Gospel; here He subdues a haughty spirit with the rod of affliction, and there He raises up a weeping Magdalene with tender compassion. And as He fully understands the seat, compass and virulence of the disease, so He thoroughly comprehends the symptoms of the inner crisis, the moment of conversion, and in the process of convalescence He selects, with infinite precision, the most approved means for the complete restoration of the patient. He shows Himself the Master in helping and healing. Amid the vast concerns of universal empire, He bestows His special care, skill and attention upon every individual that has employed Him as his physician."

In the United Presbyterian Church for these Gospel Dispensaries, we have 1136 congregations, 1151 ministers, 1354 Sabbath Schools, 1006 Young People's Societies, 1132 Missionary Societies. In our Foreign Fields 226 missionaries under regular appointment, 58 assistants, 1221 native workers, making in all in Egypt, India, and the Sudan, 1505, who are constantly giving forth the remedies that are needed to cure the ills of these needy souls.

In our own land Christian Schools, Colleges and numerous other agencies are serving faithfully and efficiently in this field of service. We presume, however, we should confine our line of thought to that phase of healing ministries that deals more directly with those institutions of our Church that have to do with the humanitarian side of life and the medical phase of missions.

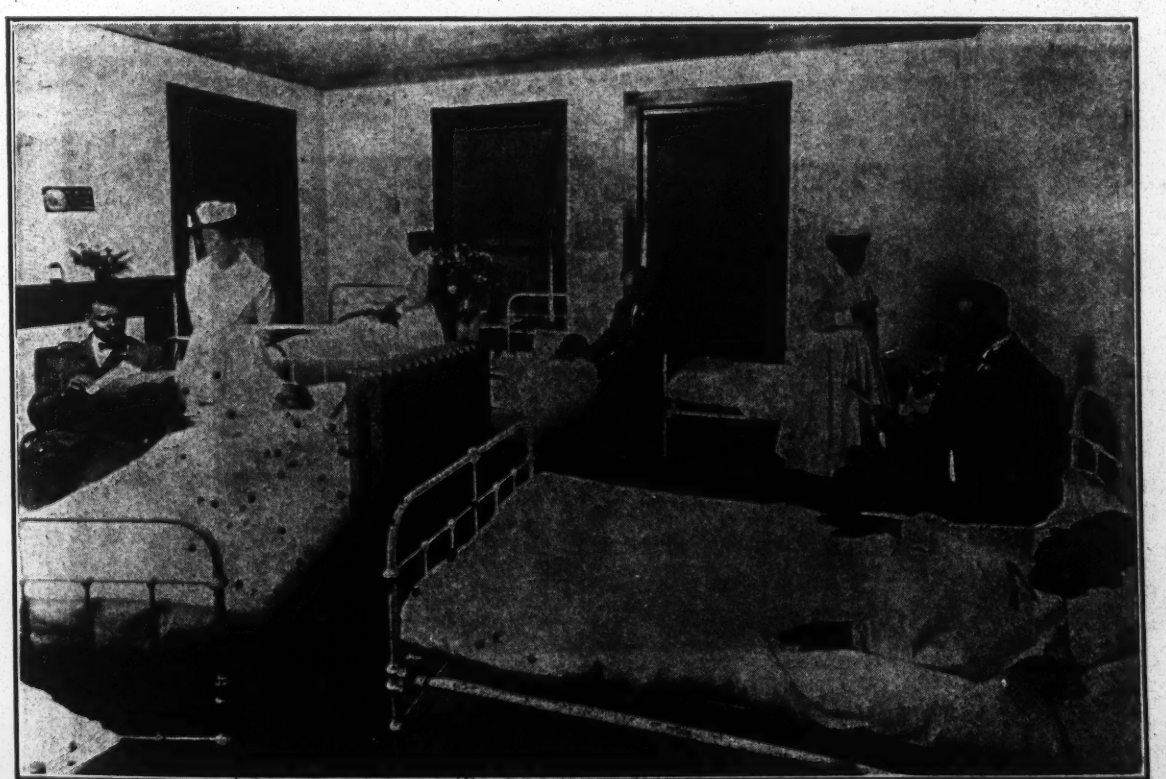
From the Hand-Book recently sent out by our Board of Foreign Missions we can glean many interesting items concering the healing ministries of the United Presbyterian Church in the Foreign Field. We find there are 6 hospitals, 15 dispensaries and clinics, 11 medical missionaries, 7 men, 4 women, 3 nurses, 13 assistant nurses, 1 assistant physician. 4 of these hospitals and 5 of the clinics are found in India. In Egypt there are 2 hospitals, one at Tanta under the care of our Women's Board, and one at Assiut, under the care of our Foreign Board and 5 clinics. In the Egyptian Sudan there are 3 dispensaries.

We who have not been in close touch with the medical mission work cannot have any conception of what is being done through these agencies for the poor and suffering in non-Christian lands. But we do know that human suffering makes the whole world kin, and that medical missions have been the keys that have opened the doors of fanatacism, bigotry and opposition and permitted the missionary to gain an entrance into the hearts of the people. Think of a medical work in Egypt

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

ministering in one year to 69,073 cases, and in India to 125,000 patients. The story which comes from the Sudan as given by Dr. Lambie troubles or should trouble the conscience. "We have, or are supposed to have three medical centers in the Sudan. As a matter of fact, there have been only a very few months in the last seven years when we have had three doctors at one time. Generally as at the present time there has been only one doctor at work." Dr. Lambie speaks of the great need of a physician, to minister to Khartum North, a city of some 30,000 souls; as well as at Doleib Hill and elsewhere. Think of having to wait three months for the coming of a doctor. And while our hearts are filled with joy as we read of the magnificent work being done in our hospitals and dispensaries, these dark spots loom up to remind us of our shortcomings, for instance that unfinished building at Tanta, "of the sick we did not minister unto" and the hearts that were not reached by the love of the Great Physician.

We must return to our own land and glance hastily at a few of our healing ministries. In the Columbia Hospital at Wilkinsburg we see our largest institution, the object of which is to afford medical and surgical aid and nursing to the sick and disabled persons of every creed and nationality. In 1906 Columbia opened her doors to the public generally. She receives paying patients, free patients, and as her guests cares for our ministers, missionaries, our aged people and the children of our Orphan's Home, who require special care (the Memorial Hospital in connection with the Home being used in ordinary cases). Last year Columbia's doors were opened to fourteen of our missionaries. Twelve young women and two young men were in training in this institution for the vocation of nursing, that they might be



A WARD IN ELIZA B. WALLACE MEMORIAL HOSPITAL, KNOXVILLE, TENN.

fitted to enter our mission fields and do better service for the Master. Our ministry of healing among the Freedmen is full of interest and most worthy in its

ORPHANS' HOME, ALLEGHENY.
"Come and See Us."

object. The Robinson Memorial Infirmary at Miller's Ferry, Alabama, the Jubilee Hospital at Henderson, Alabama, the Eliza B. Wallace Memorial Hospital at Knoxville, are institutions of mercy, from a humanitarian point of view, and a great source of help in extending the kingdom of Christ among those who are touched by their gracious influence.

We are happy to record the starting of this helpful ministry among the mountaineers at Frenchburg. We cannot touch on the many places where our Christian physicians are giving of their services to the poor and needy that suffering may be lessened and Christ's name honored, but we are confident that the healing ministry of our beloved church is great beyond human computations, and that we should endeavor to enlarge the domain of healing in all our mission fields.

QUESTIONS.

1. What are some of the causes of poverty in our land today?
2. What philanthropic organizations are laboring to bring about better conditions?
3. Why is Christianity superior to every other system of religious teaching?
4. What effort is the United Presbyterian Church making to improve the conditions of the poor?
5. Will you explain the working of some charitable organization with which you are connected?
6. What help can a poor man obtain from your community if he is ill?
7. What effort are being made to get the working men and women enlisted as members of your congregation?

ORPHANS' HOME, UNDER CARE OF THE UNITED PRESBYTERIAN WOMEN'S ASSOCIATION. LOCATED, N. S., PITTSBURGH, PA.

WOMEN'S WORK.

By Anna A. Milligan, Pittsburgh, Pa.

(Continued from February Number).

THE THANK-OFFERING.

The most unique feature of the Women's Work is the Thank-Offering. It originated in the heart of Mrs. Clokey, mother of Mrs. Mary Clokey Porter, when our church was facing the possibility of an order to retrench. Such an order would have spelled defeat and dishonor, and so the women were appealed to to give $1.00 more than their regular contributions as a Thank-Offering to the Lord. In six weeks $6,000.00 had been contributed by grateful women. The first Thank-Offering service was held at the annual convention in Washington, Pa., in 1888. Since that time it has been a regular annual service in the societies and the conventions. The total Thank-Offering received in these twenty-seven years has been $1,042,471.97. Our sisters in India and Egypt have contributed $12,875.49 of that since 1902. To me this is the most wonderful phase of the whole Thank-Offering history. Can we not all see our beloved Christ sitting over against the treasury, beholding how we men and women of America have been casting into the treasury? And can we not hear Him say as those poor women of Egypt and India present that beautiful Thank-Offering unto their Lord, "I say unto you that these poor women have cast in more than you all: for all you have of your abundance cast in unto the offerings of God: but they of their penury have cast in all the living that they had?"

THE WOMEN'S MISSIONARY MAGAZINE.

As early as 1886 steps were taken to have a women's paper. The columns of "The Assembly Monthly" and the space that was available in the Church weeklies soon proved inadequate for the messages and reports that the zealous women were eager to lay before their sisters in the Church. A guarantee fund of $500 was subscribed by the women themselves, to be available for five years. (We are told it was never necessary to call on the "guarantee fund." Some $25.00 was given by a friend as a free-will offering but that was all the Magazine accepted, having no need of financial help aside from the subscription list.) The Women's Missionary Magazine was launched in 1887 and the Junior Magazine ten years later. Both are living and thriving, which is more than can be said of some of the ventures of our Church.

The committee having the Women's Missionary Magazine in charge was located in Xenia, Ohio, thus making another center for the activity of United Presbyterian women. It began as a 32-page production; it is now a 68-page Magazine. The subscription price was then sixty cents; it is now one dollar. It is copiously and beautifully illustrated. It is attractively printed and bound. It presents correspondence from mission stations all over our Church fields, both home and foreign. Its pages contain messages from the best minds and hearts of our denomination and from very many outside the United Presbyterian Church. It is the only missionary publication in our denomination and deserves a place in *every home* of our Church. Its possibilities along the line of missionary education have only been touched, for out of the possible 25,000 homes of our Church, the Women's Missionary Magazine finds entrance to only a third of that number. What couldn't we hope for, if only all United Presbyterians would give themselves an opportunity to become interested! As in the other departments of our Women's Work there is no salaried office. "The compensation of this labor is wrapped up in the love of service, and looking for the fulfilment of His promise, 'That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Jesus Christ.'" So wrote the editor to me a short time ago, and I am sure that this testimony finds an echo in the heart of every woman upon whom the burden of any of the Women's Work has fallen. Love has prompted their services and their compensation has been the evidences of Christ's love and approval.

***THE WOMEN'S ASSOCIATION.**

And what about the Women's Association Work which started with the Orphans' Home? It has grown beyond all recognition. It now boasts of three departments—Orphans' Home, Columbia Hospital, and Home for the Aged. Each of these is managed by a Board of twenty-five members. Each has a Young Women's Auxiliary which has proven a strong right arm to the work. The Home for the Aged has given a Christian home and care to 223 aged people, many of whom have gone on to their Eternal Home. The Orphans' Home is a great loving family of sixty-five children who are receiving kindly care and Christian training for life. The Columbia Hospital reported 2300 patients during the past year: and to those who know anything at all about the ministry to the suffering and helpless and needy, these figures are the only comment necessary. All these institutions are dependent upon voluntary contributions from individuals because all the other possible avenues of support are utterly inadequate to meet the need. The Wilkinsburg plant where are the Hospital and Home for the Aged represents a financial investment of $500,000—half a million! The Orphans' Home at W. Jefferson Street, N. S., Pittsburgh, is only a part of the property controlled by that Board of Managers. The total valuation of properties in their hands will aggregate many thousands more, all of which speaks well for the business ability of our women.

There are 85,000 women whose names are at this time on our church roll. What possibilities are locked up in these 85,000 lives, if only they were thoroughly consecrated to Him to Whom they owe all they have and are—Who freed them from the shackles with which they had been bound by every false faith. The same year that saw the first organization among women in 1834, saw also the Massachussetts General Association thwarting the plans of Mary Lyons for a college for the higher education of women, whereupon a noted minister exclaimed, "You see the measure has failed, let this page of divine Providence be attentively considered."

But that was more than eighty years ago. Let me take you back, less than five years: One of the secretaries of our Women's Board had been forced to retire on account of her health; a second had retained the place only a short time when she too was compelled to retire from the same cause; then a third took up the work, and strangely enough she also became ill after a few weeks, although not seriously. A man of the congregation to which the third one belonged went to the pastor of the church and inquired for No. 3, remarking that he was not surprised that she was ill and predicting her early death or permanent decline. He said he was convinced that the Lord was taking a hand in the disposition of the Women's Board, for he said no power on earth could stop the women from undertaking anything, and if the Lord didn't put a stop to it, there was no telling to what lengths they would go!

Would that everyone of the 85,000 women of our church could be stirred to the zeal that Christ would have us show, that the Women's Work might go to still greater lengths than it has yet gone, that more missionaries might be sent out, that more schools might be opened, that more hospitals and homes might be established, that the story of the Savior's love might be told in more harems and zenanas where the light has never yet penetrated, that all our sisters and the little children everywhere might all be lead out into the light and warmth of the Sun of Righteousness.

We have no argument to advance to those who are rejoicing that grievous Providences have interfered with the progress and success of Women's Work. We have only our work to show. To us it has been a cup of blessing, full and running over with Divine favor. We rejoice today that in His infinite mercy He has allowed us to accomplish to much.

*The Women's Association Work is not under the control of our Women's General Missionary Society, as are all other departments of work, mentioned in this article, Women's Work.—ED.

FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT

Minnehaha Finney, American Mission, Tanta, Egypt, Editor.

American Mission, Tanta, Egypt.

Dear Friends, Readers of the Magazine:

The missionaries in Tanta have been much cheered by the splendid series of meetings which has been held in the church nightly for fifteen days. Rev. Boyd, Dr. Hunt, Dr. Watson, Mr. Metrie Salib, and Rev. Fairman of the North African Missions were the ones who participated in the conducting of these meetings. The music was good and inspiring, largely due to Mrs. Grant who was at the organ and Mr. Farid who stood up at the front and led the singing.

We feel that great good was accomplished, and that in addition to the souls who were led into newness of life, the church members have been given an impetus towards greater Christian zeal in service and spiritual growth. A great desire for Bible study is manifesting itself and special classes are being formed to satisfy this desire, classes for both men and women, and meeting on both week-days and on Sabbath. Also we hear that in many homes where there has never been any interest in higher things the conversation has been about the wonderful things heard at "the meetings."

Another thing which is encouraging in Tanta is the success of the new work which has been started in the Kafr Aly Agha quarter of the town. The house rented for these meetings and for the Sabbath School is full to overflowing and the cry is "more room." The Volunteer Band from the Girls' Boarding School has been doing valiently in helping Miss Baird in the Sabbath School but there is a need for "more workers."

Will you not all be "Intercessory Missionaries" these days for this work in Tanta and for this densely populated Delta, the most densely populated Moslem country in the world.

Yours for Egypt,

MINNEHAHA FINNEY.

A BIBLE TRAINING SCHOOL IN EGYPT.

There was opened last year in connection with the Theological Seminary in Cairo a school for the training of lay preachers. So many are the towns yet unreached by the gospel, that the need for a more rapid increase in the number of workers has been urgently felt. And so simple are most of the people in these unevangelized towns, that men of less training than our College and Seminary graduates may well meet the need in many cases. In fact a number of such men were already at work. Yet some special training was manifestly needed to make them really efficient.

A two years' course of study was arranged. When announcement was made that such a school was to be opened, nearly a hundred candidates asked for admission as students. These had to be rigorously sifted. Some were too old and some too young. Some were blind or otherwise incapacitated. But the stone of stumbling for the larger number was the fact that no financial aid was offered beyond a room in which to live. So we had finally but eight men. But they were men who gave promise of developing into useful workers, completed their first year's work with credit and did good work in the vacation that followed.

All but one of these have returned to complete their course this year, and ten new students entered the school. Two of the latter have had to drop out for financial reasons, and others may be obliged to do so. I had a note from one of the men this week in which he thus referred to his pecuniary condition: "It seems now according to the common

eye-sights that I have no money to help me for living in Cairo. But according to the spiritual eye-sights, I believe that my rich, kind Lord can surely send me all what I need.'' Then he asks me if any work can be found for him. A number of these men have shown a spirit not common in Oriental countries in their willingness to undertake menial tasks in order to support themselves during the school year.

A BEDOUIN GIRL.
A Daughter of An Unreached People.

There are several irregular students, who are taking part of the course while supporting themselves by outside employment. This we feel to be a hopeful feature. Most of the men have spent some time in the College, and have larger educational attainments than the students of the Seminary itself had in the early years of its history. An earnest evangelistic spirit pervades them which bodes well for their future usefulness.

The whole project is naturally still in the experimental stage, but it is not untried elsewhere, and we have reason to think it will prove a valuable adjunct to the work here.

REV. J. G. HUNT.

RALLY DAY IN ALEXANDRIA.

The annual rally of the Sabbath Schools of the American Mission at Alexandria was held November 21, 1915, in the church. Nearly 600 boys and girls gathered together from the different schools, and at first we feared we could not possibly seat them all. The church was filled with the exception of the two back pews, before the last two schools to arrive had come. But when they came, the congregation, seated in the prayer-meeting room which opens into the church, gave up their chairs, and by using every available chair from the schools nearby, the children were finally all seated—children everywhere; on the pulpit stairs, on chairs placed in the aisles, from one side of the church to the other, rows and rows of children's faces. It was an inspiring sight.

The service was simple; singing in Arabic and English, recitation of Bible verses by some of the schools, and a short address by Mitry Eff. Saleeb. Mr. Mitry is Assistant Editor of ''The Huda'' and ''The Negm,'' our two Arabic church papers, and one of the most able evangelists of the Egyptian Church. He took for his text, ''Who shall ascend into the hill of the Lord, or who shall stand in His holy place? He that hath clean hands and a pure heart.'' He told the children of all the things they could do with their hands if they tried, and then spoke of the things they ought not to do. Several times, in the course of his talk, he asked the question, ''Who shall ascend into the holy place? Who shall stand in His holy place?'' And he had the children all answer together, ''He that hath clean hands and a pure heart.'' Oh, that the Moslem children of Egypt might soon come to know the purity and love of Christian homes.

The rally closed with the singing of "Christ shall have dominion over land and sea," and one could not but think, as he watched the children singing, what a power for Christ they would be in after years—were even now.

It is always somewhat of a task bringing the children through the crowded streets, and especially so now, with huge motor cars, motor cycles, Red Cross ambulances, and big Australian horses and wagons coming and going. But they all got safely over and back again to their homes with no mishaps, except the usual ones of shoes coming untied, badges falling off, etc.

The church, decorated with ferns and flowers, looked lovely; thanks to Mrs. Finney. The Mission Church at Alexandria, with its restful garden and lovely trees, and the Mission Building just beside it, will remain as long as they stand, lasting monuments to Dr. Finney, who planned and builded them both.

OLIVE MASON.

OUR NEW MISSION HOUSE IN ZAGAZIG.

The American Mission in Zagazig has recently risen several degrees in the estimation of the native community which is much given to judging by appearances. Even our out-of-town coworkers of the Mission profess themselves in doubt as to whether "we are really we" when they arrive at our doors! For we are much changed in appearance by the completion of the mission building by the addition of a second story.

Several years ago, by a generous gift, Mrs. Gradle of Topeka, Kans., made possible the erection of the first story of the recently completed building, which, for some ten years, has provided us with room for the central girls' and boys' schools, and the little chapel in which the native congregation still worships. The building was solidly and well built of brick, but unplastered on the outside, which made it look a bit dingy, for it is here the custom to plaster brick buildings without as well as within. However, some two years ago, the completion of the building was made possible by a second gift from the generous donor of the original building, and our hearts rejoiced at the prospect of enlarged quarters for the work which is so dear to us all. And, had you seen the old rented building which has been the residence of the Zagazig missionaries for years, you would not wonder that we felt happy also at the thought of a dwelling place not over-run with rats, and which one could possibly keep clean!

When it was known that money sufficient for the completion of the house was at hand, Mr. Hart became immediately architect and overseer of building operations in addition to his already varied duties in other lines. And for months his days and far too large a portion of his nights also, were given to planning and superintending the erection of such a building as would help, in every possible way, the furthering of the cause of Christ in Zagazig.

Only a few slight changes were made in the lower floor. It still contains the two schools, chapel and mission bookshop. The new second floor provides a residence for missionaries such as they have never had before in Zazazig. The flat contains drawing room, dining room, kitchen and store room, study, four bed rooms and bath, which, with its American tub and almost American plumbing, is indeed a comfort in this land of heat and dust. The remainder of the second floor has given the Girls' School room to expand, providing as it does additional class rooms, and a small flat which provides a residence for some of our teachers, for whom it would be very difficult, almost impossible, to live out in town in a rented house.

On the flat roof over the Girls' School is another small flat which houses our three native Bible women and Mrs. Hart's nine little village girls who are in training for Christian service.

Several other roof rooms furnish us with a place to wash, and a sort of "prophet's chamber" or two in which our Egyptian friends can be made welcome.

The building as a whole is now, by far, the best in appearance of any in its immediate neighborhood, solidly and well built, looming up as a sort of "bright

spot on the landscape.'' Needless to say, we are deeply thankful for it. It means much in this land where woman is so little respected, to have native women workers under your own roof and protection. It means much to have a comfortable dwelling for ourselves. It means much that, even by the means of material possessions, the gospel message which we bring has been given an added dignity in the eyes of the people. We pray God's richest blessings upon her who has made this possible, and His divine guidance for ourselves, that we may well use our added opportunities for service.

ELSIE M. FRENCH.

Fayoum, Egypt.
Dec. 15, 1915.

Dear Friends:—

The girls' division of the Sabbath School is better in attendance than is usual in this city. There are usually sixty girls present now, and twice we have had over seventy. This still leaves work, for the enrollment of the school is over one hundred and twenty, and our aim is to have all. I believe all but twenty have been present once or twice during this term.

The school building had reached a disreputable stage, needing stain and repair. Each year an appropriation had been made, but as conscientiously it had been one of the ''cuts'' necessary when neither extra tuitions nor extra appropriation from home could be gathered. Thus year by year for seven years the painting had been put off, and by October it needed immediate disinfection, owing to a scourge of diptheria, tonsilitis and influenza. Water and soap, sand and other disinfectants and cleansers prepared the house for its color wash, paint and varnish, all for the cost of only $30. It looked like a new place when finished and one woman said, ''I am glad to bring my daughters back to you, now that your school is clean.'' We appreciated the compliment even though the inference brought a twinge of shame and chagrin.

The following week brought an addition of six Copts and four Moslems—all new and these all mentioned the nice clean paint; so the wearisome days of cleaning with the school in session are

A STREET SCENE IN KARMOUS.

Children waiting for a messenger to come from you.

lost in the appreciation of new pupils. The teachers have also taken a new interest in the neatness of the class-rooms.

We are much pleased with the spirit and conduct of our little Moslem and Jewish girls, none of whom have asked to be excused from Bible, Shorter Catechism or Chapel. Pray that we may be a great blessing to them.

Miss Paden has charge of the harim work in this district as well as the Beni Suef Girls' School and the harim work from Cairo and up the river half way to Assiut. Not long ago she found a new Bible worker for the Fayoum district who was a former pupil of the late Miss Kyle in Cairo. This young teacher is proving acceptable to all the people of Absh-wai village. She says: "Many Copts and Moslems as well as Protestants have been in Assiut College for boys, or the Girls' Boarding School there and are asking and sending for me to come to teach their women. I have also laid aside my hat, for I found that it made some afraid of me, and since I am wearing the habera (the women's outside black covering) I am welcome any place."

The women did not even go much to their own church on Sabbath when she first went there—often not even once a year. She told them this was wrong. Since we have no church there, she attends the Coptic church and persuades many others to go too. After church she teaches any women or girls who care to stay. Then when our evangelist goes to the village, she invites and brings them to his meeting and they say they like to attend the Protestant meetings as they always hear some new truth or get an enlarged idea of a familiar one.

Mr. Galloway has a monthly class for his teachers of the city and district schools. He varies the program from time to time, though its chief aim is for Bible study and prayer together. This gives opportunity for counsel and sympathy, encouragement and rebuke, or other brotherly help. There are about nineteen who attend and all appreciate it very much. The November meeting had an extra addition. Mr. A. A. Thompson, the Educational Secretary for our Mission, gave them a talk on the "Value of the Child." One of the youngest teachers told us Sabbath evening that he had received many helpful and new ideas for his village school boys.

Yours for the Master's service,

A. M. HAMMOND.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

INDIA MISSION AGAIN IN MOURNING.

The Mission has again, within the last month, been called on to mourn the loss of one of its fairest members. As in other cases, the blow came so suddenly and unexpectedly—as a bolt out of a clear sky—that we seem unable to recover from the shock, and our hearts are sad today as we write to tell you of Mrs. McArthur's last days on earth.

Mrs. McArthur's first symptoms of illness developed on Sabbath, the twelfth of December, but were so slight as to attract very little attention, and the trouble was soon out of mind. Prior to that time she had been very well as she herself had said in letters written only the day before, and as Mr. McArthur had said also. Owing to Mr. McArthur's illness which had been a matter of great concern to her for a month or more, she was very likely not aware of physical pain or disturbance at the first. At any rate these first signs seem to pass away and Monday she seemed to be quite herself. Monday afternoon, however, very severe pains developed in the abdomen and continued to grow worse with the progress of the day, until midnight she was suffering the most intense pain. Some relief was apparent Tuesday morning but her case was so serious that Dr. Simpson, who had left Sargodha only on Monday morning at nine o'clock was telegraphed for. Dr. Simpson arrived at three in the afternoon, and found the pain returning much as it had come on Monday. The symptoms indicated an obstruction in the bowels, and the trouble developed so rapidly and so seriously that by Wednesday morning the only hope for her life seemed to be an operation, and it was decided to start

for Ludhiana. The start was made at nine o'clock that morning. Before Malikwal was reached, however, she seemed to have become decidedly worse, and her life was despaired of. It was decided to change plans and go to Jhelum. As the train approached Lala Musa Mrs. McArthur began to show signs of great weakness, and was very anxious for the train to stop, and so glad that she was not going on the long trip to Ludhiana but to Jhelum which was near. When she was being carried from the train at Lala Musa she seemed more concerned about Mr. McArthur's helping to carry her on account of his health than she did about her own condition. She died on the platform at Lala Musa before the next train came along, less than forty-eight hours from the time the first serious symptoms of trouble appeared. Those who were right with her from the first little thought the end was so near.

The body was taken to Jhelum and word sent to all that the funeral would be at four o'clock Thursday afternoon, the 16th of December. Owing to so many being out in their districts and so far away from the railway, there was delay in receiving the word, and more delay in getting to some near-by railway station, so that not all of the Mission could be present.

Mr. McArthur remained over the next day in Jhelum, and then went to Lahore for treatment for trouble which had very much interfered with his work for two months and more. He left the two little children, Margaret Jane and Harvey, in Gujranwala, their old home for so many years.

W. H. MERRIAM.

Rawalpindi, December 20th, 1915.

A NOTABLE DAY AT SERAMPORE COLLEGE.

An event of no ordinary interest to the religious and educational world of India and to all concerned in the history of Christianity in the East was the graduation ceremony at Serampore College on December 4th, presided over by his Excellency, Lord Carmichael, Governor of Bengal. In the presence of a large and distinguished gathering of Europeans and Indians, including His Grace, the Metropolitan (Bishop of Calcutta) and in response to the call of the Governor, the Principal of the College, Dr. George Howells, conferred in the name of the Master and Council of the College, the degree of Bachelor of Divinity on three Indian students of the College, all three having completed the academic requirements of the College Statutes and Regulations.

The unique interest of the ceremonial consisted in the fact that it signalized the first exercise by the College of the first Statutory right conferred upon it in the first case by the King of Denmark in 1827. When the illustrious missionaries, Cary, Marshman and Ward, who founded the College in 1818, first settled at Serampore it was a Danish colony, and His Danish Majesty, King Fredrick the sixth, granted the College a Royal Charter with full University powers. In 1845, on the transfer by the Treaty of Purchase of the Settlement of Serampore from Denmark to Great Britian, the College was confirmed by the British Government in all its chartered rights and privileges.

The Serampore trio passed away before they were able to realize their full ideals for the Institution, but, in 1900, a movement was initiated for the reorganization of the College on the lines laid down by the founders. This has been in steady process of realization during the past six years, and the recent ceremony represents a notable step in advance in the growth of Indian Christianity and the claims of an educated Indian ministry. During the past session, twenty-one students—eight residental and thirteen external—were engaged in higher theological studies in connection with the College. The fact that the eight residential students belong to five, and the thirteen external students to eleven different Christian communions, indicates the possibilities of wide interdenominational work at Serampore. The courses of theological, linguistic and philosophical studies qualifying for the B. D. degree, are essentially post-graduate in character, and,

while they are adapted to the special needs of Indian students, the standard of attainment required is as rigid as that maintained by the best universities in Western lands.

The Arts Department of the College is in affiliation with the University of Calcutta, and has 232 students—165 preparing for the Intermediate Arts, and 77 for the Bachelor of Arts. Of these 47 are Christians, 35 of them being connected with the Syrian Church of South India. During the year, 38 passed the Intermediate Arts and 21 the B. A., the percentages of passes being remarkably high, compared with the University as a whole.

The College is fortunate in the possession of a highly qualified and devoted Staff, consisting of 17 Professors and Lecturers, European and Indian. The high ideals of the founders find expression in the solidity of the educational work at present carried on at the College, and the large plans and purposes entertained by the authorities of the Institution in regard to its future expansion.

—From *"The Indian Witness."*

NEWS ITEMS.

Rawalpindi Camp. This is the fourth camp we have made, all except one being at railway stations. The villages cannot be visited by railway; however, they are reached by various methods, riding, walking, jumping, sliding, but at each journey's end there are people to be found, as well as dogs, plenteous and ferocious. Miss Lawrence and I were in Mandra the four or five days that Dr. Anderson spent in Lahore at the Eddy meetings. We had no trouble in going to the near-by villages with the worker, in fact there are twelve villages near the station and more within walking distance. This is a beautiful section of the country and very thickly populated. We went to one large Sikh village later when the Sahib returned, where they were having a celebration in honor of a young man who had returned after six years in England, and there was also a Sardar Sahib whose son was at the front, and he himself had just returned from France, with a pompous air and many picture post cards. The inn was a very lively place, and after looking at the "Grant" (the holy book of the Sikhs) from a "shoes on" distance, we were invited to the Sardar Sahib's house, and had a nice time with a large crowd of women. There are so many from all the villages that have gone to the war and often there is news of sickness or death, or no news at all for long months. One woman said to another when she asked her to sit down and listen to us, "No, I cannot bear to look at them. My son is in the war."

Gurdaspur Camp. Since the eleventh instant we have been with Dr. Gordon in camp. We are surprised to find so many Christians and also Mohammedan and other girls reading in the village schools with Mohammedan boys. Today Dr. Gordon went in his motor truck and I went in a cart to a village. It was over a bad road twelve miles long. We found a nice group of ten Christian women and many children and also about twenty Mohammedan women, who stood around listening. After teaching the Christians I talked to the Mohammedans. They received the Word gladly. Dr. Gordon had a crowd of men. We passed twenty villages on the way. We did long to tell them of the way of salvation, but there was no time. If we had six times as many women workers we might reach them. Pray for the hungry Mohammedan women. Since coming to Gurdaspur we have had so many coming for medicine. Many a time I think of Christ as He went about too busy to eat.

Zafarwal Camp. We find quite a few inquirers ready for baptism, while others have to wait to learn more or give greater proof of sincerity. We have crowds of women at the tent and splendid hearings in homes of all classes, and many portions of Scripture and Psalms and bhajans are sold. A young Hindu woman said, "Why should I take a pice book? Have you not got a five or six anna one?" She took a New Testament and also a Gospel for her niece. In

Chawinda all who had gone over to the Roman Catholics have returned and made the pastor and his wife glad. The Hindus there proposed paying the travelling expenses of Dr. Gordon if we would just have him come again. They enjoyed his meetings so much last year.

Pathankot Camp. The Misses Wilson worked one month in the Pathankot Camp, and then moved to the Gurdaspur District. Mr. Stewart writes that they are planning to have a two days' meeting of the Christian head men in their district, about forty of them, to decide several important matters. They hope that it will be a time of spiritual uplift.

Gujranwala Camp. We have been out in camp since November 13th, and are glad to say that we are having a very good season so far. Dr. McConnelee has been out to two of our camps for the Sabbath service, bringing with him in his Ford some of the Seminary men. We have found the work very interesting in every camp. There are many inquirers and it is gratifying to see how eager the people are to learn.

Pasrur South Camp. God is blessing our camp mightily and we are glad. The campaign to teach at least one thousand to recite five special Bible stories is an inspiration to us, and is stirring up interest among the people. We are in our sixth camp (December 14th) and have visited about 75 villages and held five communions. Next Thursday we move to Ghariyal, a large village of the Badomali congregation. We will ordain and install Yaqub as pastor next Sabbath. He is a Badomali man which means much for the difficult field. He was teaching in a good position for the C. M. S. when Mr. Brandon asked him to give it up and prepare himself for the Badomali pastorate.

Rawalpindi Camp. Two years ago we went into a house in one of the villages of the district and were having a very good time with the women, when the old father who had been saying his prayers in the corner of the courtyard outside, came in. He was a very bigoted Mohammedan and seeing the women listening to us with such interest and attention, began to give his little daughter-in-law abuse in such vile language that we hurriedly left the house literally holding our ears to keep from hearing it. Our camp moved on and the incident passed from my mind until a few days ago when it was vividly recalled as we again visited the same village.

We had prayed earnestly before starting out to work that morning that God would prepare the hearts of the people to whom He wished us to carry His message that day, and so praying we had been led to a certain house. A bright young woman invited us to enter. When we came into the courtyard I immediately recognized the place, and when I saw the old man sitting on a bed in front of the door my heart almost failed me. When he followed us into the room I was very frightened, and prayed God to keep his mouth shut in some way. God strengthened my heart and I began to give the message to the women just as if he were not sitting there. A time or two he made as if to speak, but God helped me with the right word, and he did not get his objections in. I was thus enabled to give a clear, full message of salvation through the blood of Jesus Christ the Son of God as the only Saviour, and not only the women but the old man had listened to all I had to say. We got up and left the house with the old man still vainly trying to get his voice to tell the women in our presence that it was all a lie. We stopped in the outside of the village, to give thanks to God for His wonder working power.

MARY A. LAWRENCE.

Jhelum Camp. The gentle rain pattering on our tent this afternoon is a very welcome sound. It is the first rain this winter. Everything was becoming very dry and dusty, and the poor are suffering because of the high famine prices.

It is nearly a month since we started out on our winter's tour of itineration,

camping from place to place, visiting the people in the villages. Just now we are encamped in a part known as "The Garden." This is a low fertile tract of land lying on the left bank of a wide stream. On the other side of the stream, the bank rises abruptly in high rocky bluffs. Just opposite our camp on this high rocky land we can see the massive black walls of the old Rhotas Fort. This fort is said to have been built in 1545 by Sher Shah, a Mohammedan ruler. In the villages about us we meet with the typical Mohammedan, who as he sees us approaching his village doubly fortifies himself to ward off the spell the missionary may cast over him. For from one of these very villages a few years ago, a young man, Sabir Masih, actually became a Christian! But we thank God for this slender thread of connection between us and the people of Sabir Masih's village. His old mother and only brother received us most hospitably and kindly. Though the mother felt grieved and angry with her son, yet deep in her heart, the love for him made her kindly disposed toward us. Tears rolled down her cheeks when speaking of the son who, she said, had deserted her in her old age and had no fulfilled his duty as a son. "I am passing my days in grief," she said, "I am consumed as with fire within me." All we could say failed to comfort her.

The ignorance and superstition of these people is scarcely conceivable. Just across the stream from our camp high up on the rocky cliff, the dome of a large tomb is seen outlined against the sky, which marks the grave of a famous faqir. He, they say, is the only one besides Christ now alive, because when a few years ago, the English Government were planning to build a dam across this stream, the faqir forbade it, and to divert their attention sent swarms of hornets into Europe which caused the great war, and the dam has never been built.

ELLA M. GORDON.

NURSE ROSIE AND THE DISPENSARY TENT, JHELUM DISTRICT.

Jhelum Dispensary Camp. One of the patients carried to our camp in Madhukalis every day we were there, was a woman who had had a small wound in the finger two months previously. It had not been properly dressed and blood poisoning ensued. Although they knew of one hospital, they would not take her there, but used everything any of their neighbors or hakims recommended. When she was brought on a bed to our camp she was emaciated, she could not move her right arm or bear to have it touched. It was three times the size of her left arm, and on its under surface

was a sloughing ulcer from a little above the wrist to several inches above the elbow, and from the skin below this pus poured out when we raised the arm. On the upper surface, after a thick layer of cow dung had been removed, were seen numerous openings, each discharging pus, and the skin between them looked dead. When an incision was made between some of these openings it was found to be dead also. At first sight it looked as though nothing but amputation would do it much good; but daily dressings under proper antisepsis for a week, caused marvellous improvement in it. We left Madhukalis with the promise of her husband, who was a sepoy, that in a few days he would bring her to our hospital to stay until she was quite well. As yet, a month later, she has never appeared. The fear that their neighbors could not be trusted if their house was left alone seemed to be the deterring factor.

JESSIE P. SIMPSON, M. D.

Malakwal Station, Jan. 5th, 1916.

Gujranwala Camp. We are enjoying, this winter, Miss Margaret Fehlman's company in camp. She is lent to us from Gurdaspur while Miss Wilson is in America. As Miss Fehlman was in Lyallpur last winter, she is getting a wide experience during her early years of service.

Mr. and Mrs. Mercer are finding the motor cycle with the side car, a very great convenience in travelling about the district. Even little Mary Elizabeth has her wee stool tucked in at her mother's feet in the side car where she immensely enjoys the long rides. Her only objections come when her father is forced to dismount, take off his coat, and level down the irrigating ditch which is across the road. The Misses Sahibas are almost tempted to wish they were not dependent on a horse and buggy when they find upon arriving after a ten-mile drive, that the family in the other tent have already had their dinner and are busy with writing or reading.

It has been a great pleasure to give the first glimpse of camp life to several of our new missionaries this winter. Miss Alice Burnham was our first camp guest. She may write you her impressions, but she didn't confide them to us. They were probably to strange to express!

Misses Mable Stewart and Martha Strong, a little later, spent a week end. A village dinner was one of the ways they were initiated to district work. They proved good guests by eating with evident relish the peppery dishes. They found great fun in discovering the luxuries of our tents and tried to prove to us that newspapers would be much more appropriate as table cloths than our white muslin ones.

Dr. Jongewaard visited us just before Christmas and quite enjoyed the reputation she received in the village, as being the most quiet Miss Sahiba the people had ever known. She will probably talk more next year!

We are ready to recommend any and all of our guests as A No. 1 district workers for the future, and we praise God for sending us this band of loyal helpers.

LOIS BUCHANAN.

January 1st, 1916.

Khangah Dogran Camp. We are rather divided this winter for the Chambers are staying in Martinpur overseeing the work being done on the two school buildings. Five rooms and a verandah of the boys' school are being built at the present time, and it is hoped to have it under roof by the first of February. The girls' school consists of two rooms with a verandah, but there is space for two more rooms should the school grow or be raised to a middle school. The dust of Martinpur is none below the average, and the water is "tasty" as ever.

Miss Jennie Martin and I have been camping with Dr. Brown in Hafizabad district since the beginning of the camping season. The work has been mostly in a section untouched for years, where there are no Christians. The reception we have had, especially from the women, has been remarkable. They have shown a real hunger for spiritual things and have listened so eagerly to all we could

tell them. They returned time after time, bringing with them their relatives and friends, that they too might hear.

An unusual feature and one for praise is that a number of the women, each unknown to the other, have returned and requested us to pray that their hearts might be clean and that they might have faith. Some of them say that they themselves will pray in the name of Jesus.

We hate to leave these women who are so in need of the light, but we must soon start to tour in our own district, so as to cover it before the weather gets too warm. Miss Martin and I, with the help of Padri Fazl Din, will do the best we can, although it will not be as pleasant as though the whole camp was together.

I am very thankful for the encouragement received by contact with these ignorant village Mohammedan women. Surely the harvest time is near, and the harvest will be great.

JEANETTE HOPKINS.

Martinpur, January 4th, 1916.

We will continue reports from our camps in our next budget, when we hope to give you items from our remaining five camps, *i. e.*, Pasrur North, Lyallpur, Sangla Hill, Sargodha and Sialkot, and also report progress from Martinpur. This is when the strenuous work of the year is done in the districts, and we would like to give you some idea of the ground covered.—Ed.

Lyallpur City Girls' School. The school is growing now; there are thirty girls enrolled. It took a good while to get a start, for there was great opposition to the Bible being taught. The women are most interested in the "League of Help" and have done a lot of work, their meetings making the school rather a center. A "League of Help" for women has been organized in Lyallpur City. It is limited to thirty members which are from the Mohammedans, Hindus, Sikhs, Parsees, Indian Christians and Europeans. Each member pays a monthly subscription and they hold a weekly meeting at which they do some useful work or listen to an instructive program. The object is to create an interest in the keeping of their own homes clean and neat, and in the training of their children, also to encourage female education, the cause of temperance, city improvements, and to lend a helping hand to all who are in need as opportunity offers. Since they organized, a little more than a month ago, they have made 21 shirts, 14 bags, 3 mufflers, 10 Indian shirts, 37 pillow cases, 3 waistcoats, and 10 little change purses. These have been sent to the Comforts for Soldiers' Committee, presided over by Lady O'Dwyer in Lahore. There are sub-committees in every phase of work for supplying Red Cross materials and comforts for the troops in almost every town in the Punjab.

Girls' Industrial Home, Pasrur. Three of the teachers and Miss Whitely attended the Teachers' Conference in Bias last month and enjoyed it very much. While some missions bore practically all their teachers' expenses, it was encouraging to find that our teachers were willing to bear all their own expenses, and were glad to have the privilege of going. They brought home very good reports of the conference to the other teachers. Miss Jamison took the Bible examination in the school last week on behalf of the women's Educational Board of the Mission. She examined the four upper classes. The girls did very well, only five of the whole number failing. Miss M. Beatty will take the rest of the examination soon.

The Eddy Meetings. The "Indian Christian Endeavorer" gives this encouraging report of the South India Evangelistic Campaign: More than 8,000 inquirers enrolled and 6,400 decisions recorded. No one believes that the campaign is concluded but that God has graciously shown an earnest of what is yet to come."

EDITOR.

NAMES OF PRESBYTERIALS RECEIVING "MAIL BAGS" FOR THE "MAGAZINE SHOWER."

Albany, Allegheny, Argyle, Arkansas Valley, Beaver Valley, Big Spring, Boston,

Brookville, Butler, Caledonia, Cedar Rapids, Chartiers, Chicago, Cleveland,

College Springs, Colorado, Concordia, Conemaugh, Delaware, Des Moines, Detroit,

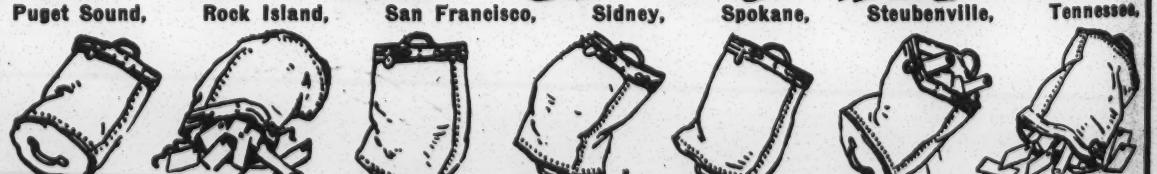
Frankfort, Garnett, Hudson, Idaho, Central Illinois, Southern Illinois, Indiana Northern,

Indiana, Iowa Northwest, Kansas City, Keokuk, Kiskiminetas, Lake, Le Claire,

Los Angeles, Mansfield, Mercer, Monmouth, Monongahela, Muskingum, New Jersey,

New York, First Ohio, Oklahoma, Omaha, Oregon, Pawnee, Philadelphia, Pittsburg (Kans.),

Puget Sound, Rock Island, San Francisco, Sidney, Spokane, Steubenville, Tennessee,



Texas, Uncompahgre, Vermont, Westmoreland, Wheeling, Wisconsin, Xenia.

IMPORTANT QUESTIONS

WHAT DO THE SIXTY-FOUR "MAIL BAGS" ON THE OPPOSITE PAGE INDICATE?

THE WOMEN'S BOARD ANSWERS:

1. That "Uncle Sam's" mail bags will carry from all parts of the country—North, South, East, and West—in the near future, long lists of new subscriptions for our valuable Women's Missionary Magazine to the Magazine Treasurer, Mrs. S. M. Kelso, Xenia, Ohio.

2. That the Treasurer will record the new subscriptions by Presbyterials and so report them to the Annual Convention of the Women's General Missionary Society to be held May 9-12, 1916, in Xenia, Ohio.

3. That every Presbyterial "mail bag" is to contain an average of at least five new subscriptions for each one of its auxiliary Women's and Young Women's Societies.

4. That "Uncle Sam" will be kept busy from March 1st to May 1st delivering the little "mail bag" envelopes (already sent to all Presidents of Societies) to the Magazine Treasurer, each enclosing a $1.00 check or Post Office order (not postage stamps) payable to Women's Missionary Magazine, with the blank on the back of the envelope well filled in with the name of the individual to whom the Magazine is to be sent for twelve months, and the full address, also the name of the Presbyterial (not society) to which the Treasurer is to give credit on her books.

5. That every Presbyterial through its officers will aid the congregational Magazine agents and committees in striving to win a place on the Honor Roll at the May Convention, by securing the full number of new subscriptions required, viz., an average of at least five from each society.

N. B.—Societies with large membership are expected to secure several times five new subscriptions in order to enable the weaker societies in their Presbyterials to be counted in the required average.

Dear Editors of The Women's Missionary Magazine:

What visions of love; what messages of faith; what inspirations to more consecrated service; what a stimulus to a greater endeavor; as we hear the cry of the perishing millions coming to us, echoing and re-echoing through the columns of our beloved Magazine!

How wonderfully God is using it for His glory, in the salvation of souls and the upbuilding of His Kingdom. Our hearts burn with love and devotion, and we are constrained to say: Lord take us and use us to the very utmost capacity and responsibility!

I pray that God may take us each one, *all of us* (like Gideon's band of three hundred) and speedily use us to possess the land for Christ.

—*A Subscriber.*

EDITORIAL.

THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA WILL HOLD ITS THIRTY-THIRD ANNUAL CONVENTION AT XENIA, OHIO, MAY 9-12, 1916. CONVENTION PRESIDENT, MISS LILLIAN ROBERTSON, 1420 W. THIRD AVE., SPOKANE, WASHINGTON.

Pray: for our own land, America! "The land of the free and the home of the brave." It can only be a land of freedom as its people are those of Christian belief and loyalty, people who abhor the iniquities now threatening its foundations. Remember that: "Righteousness exalteth a nation, but sin is a reproach to any people."

Pray: that the youth may abhor the prevalent evil influences in our land, and make for righteousness and peace and sobriety in all their habits and practices.

Pray: that as our church makes its every member canvass during the month of March, that the entire membership of our United Presbyterian Church will come to its duty, its privileges. Dr. W. B. Anderson of our Foreign Board made the statement that if the membership of the United Presbyterian Church would bring one-tenth of its income to the Lord, the sum of *six million dollars* would be available for its use in all its undertakings at home and in foreign fields. This statement should burden every believing heart with its awful consequences.

* * *

My Dear Mrs. Moore:—

My mother is very, very ill—dying by inches. During the intervals of rest, I have tried to get my page ready, rather than disappoint, but between sleepless nights and distress of soul, I am compelled to give it up. It was to have been on *Point Ten* of Standard of Efficiency. Mrs. Porter, I am sure, has covered the ground, and later—before "Self-Denial Week"—I will get a message in. Will you not please explain in Magazine?

JEANNETTE C. ALTER.

Since receiving the above, Mrs. J. C. Alter, Field Secretary, has been called to part with her mother by death. Mrs. Alter's page in March is necessarily omitted because of this sad experience. Her address for two succeeding months is 1276 College Avenue, Topeka, Kans. Will those writing to Mrs. Alter please take note of this? The women of the church will hear of Mrs. Alter's bereavement with sympathy to her. Mrs. Alter came East at this time with the remains of her mother.

* * *

Miss Ida B. Little, Young Women's Secretary of the Women's Board, has been called to part with her mother. Few of our readers have known of the faithful service to an invalid mother Miss Little was giving for more than a year, while she was sustaining her excellent work in the Young Women's Department of the Women's Missionary Magazine.

Mrs. Little was the mother of a family who have dedicated their talents to God's work. Rev. E. C. Little of Tarkio, Mo., is a son.

SPECIAL NOTICE TO DELEGATES AND OTHERS EXPECTING TO ATTEND CONVENTION IN MAY.

The Annual Convention of the Women's General Missionary Society will be held in Xenia, Ohio, May 9-12, 1916.

At this Thirty-third Convention a large attendance is expected. In view of this all delegates, life members, and missionaries intending to be present, are earnestly requested to forward name and address at an early date, not later than the twenty-fifth of April.

Address Mrs. Ben R. McClellan, 336 S. Detroit Street, Xenia, Ohio, Secretary of Local Committee.

Entertainment will be furnished over night and for breakfast. Dinner and supper will be served by the ladies of the Reformed Church.

All visitors who wish entertainment provided will also please notify the Secretary, and good accommodations will be found for them at reasonable rates.

Very respectfully,
LOCAL EXECUTIVE COM.,
Xenia, Ohio.

The Thirty-third Annual Convention of the Women's General Missionary Society of the United Presbyterian Church will be held in the First United Presbyterian Church, Xenia, Ohio, May 9-12, 1916.

Xenia is not a large town. Many of the church members live in the country. The hospitality of Xenia will be taxed to provide for the large attendance at this Convention, but there will be no lack of hospitality. The membership of the churches is anticipating a precious, good time and will do everything possible to make every one comfortable. There is need that *every person* expecting to attend the Xenia Convention will respond to the request of the local committee in this issue.

The responsibility of caring for all expecting to come will be greatly relieved if you—delegate, life member, officer, member of Board, missionary, visitor—will be prompt to respond to this request.

* * *

DELEGATES AND VISITORS GOING TO THE XENIA CONVENTION READ THE FOLLOWING CAREFULLY.

Official Transportation Arrangements.

Leave Pittsburgh, (Pa. Sta.) Tuesday, May 9, 8:15 a. m., Central time. Arrive Xenia, Tuesday, May 9, 3:39 p. m., Central time.

The round trip fare from Pittsburgh to Xenia is $11.08 if ten or more persons travel together. The individual round trip fare is $12.30. Parlor car seat rate, Pittsburgh to Xenia, $1.20.

The round trip party fare from Chicago to Xenia is $12.60; individual fare, $13.78.

The round trip party fare from St. Louis to Xenia is $16.90; individual, $18.70.

MRS. R. MAURICE TRIMBLE,
Railroad Secretary.

ABOUT AN ANONYMOUS LETTER.

For the first time in its history the Women's Board has received an anonymous letter. It was mailed in one of our large cities, although it claims to have been written "on the train."

It is typewritten, and was addressed to the "President of Women's Board," but as she was ill it was opened by the First Vice President. On reading it and finding that it was an attack upon the character and conduct of one of our missionaries, she handed it to the undersigned. As the writer was too cowardly to sign his name, the two members above mentioned decided *not to present* the letter to the Board, but to report its receipt which has been done. We do not suppose that the author of such an un-Christian article is a reader of the Magazine, but we desire all our missionaries and the other readers of the Magazine to know that the Women's Board despises all underhand methods.

We are always eager for information about our work or workers, but will never take any notice of any charges against a missionary which are made without a signature.

How could our consecrated representatives labor if they did not know beyond a doubt that the Boards stood for them and defended them under all circumstances? We are sure that the "letter" was not prayed over else it would not have been written. We pray that the Master will forgive the person who wrote and forwarded such a bitter screed and that never again will any one presume to send an anonymous communication to the Women's Board.

MRS. H. C. CAMPBELL.

A MESSAGE TO THE WOMEN OF THE CHURCH BY SECOND VICE PRESIDENT OF 1916 CONVENTION.

By the time this issue of the Magazine is in the hands of the reader the twang of Spring will be in the air and plans relative to the duties and pleasures of the season will be rife in our minds, and most important among these will be the anticipations with which we look forward to our coming Convention which is now an event of the near future.

We cannot over-estimate the value of a Convention such as ours. Here we come in touch with women and workers from all fields and unite in prayer, praise and Christian fellowship; hear reports of the work being done, its encouragements and discouragements, its pressing needs and endeavor to map out the best plan of procedure for the year to come and we receive, or should receive, from the Convention entire, such an uplift as enables us to press forward with renewed zeal to the work of the future.

As has been urged by writers in former Magazines, prayer is one of the essentials in preparation for our Convention. We are familiar with the adage of, "The hand that rocks the cradle rules the world," so the united, earnest intercession of the women of our Church is the power that will obtain at the throne of God in behalf of our coming meeting. Let us, therefore, make much of this privilege, especially for those who have special duties and responsibilities, as well as what it may mean to us personally, for if we do not intend to be benefitted by our own spiritual preparation in anticipation of the meeting, it is worse than waste of time and money.

Our President has asked that we get a big sheaf of Magazine subscriptions for Mrs. Moore's Annual Shower, and if we have read the pleas in its behalf in the February number, we know that instead of a *Shower* she would be glad of a *Deluge*. Those who heard Mrs. Moore at Spokane will remember how strongly she urged that the Magazine should be more than merely self-supporting; that when all work on it is done without one cent of remuneration it is not much credit to us to only keep out of debt and nothing more; and how we should strive to honor our Magazine and ourselves by helping it to contribute to some of the growing work of our W. G. M. S. We all realize that our Magazine is well worth all it costs and should be in every home, so let us get busy in the interests of our beloved periodical and by canvassing, or whatever method seems best, strive for such results that when we go to Xenia it shall be with rejoicing, "Bringing in Our Sheaves." (Magazine Subscriptions).

We all want to go to Xenia, for as the Jew of old looked on Jerusalem as the center of all that was good and great so do we regard this ecclesiastical center of our Church.

Our President, in the January Magazine, has well recounted some of its attractions; so, if we have not already, let us now being to arrange to attend this Convention. And one thing more let us not be forgetful that prompt acknowledgment of hospitality extended is the privilege and duty of every one, for our Xenia friends expect to open their hearts and homes to the 1916 Convention, so let us not fail in our part.

May we go to this meeting expecting great things and through God's presence and blessing we shall receive great things.

MRS. H. COPELAND,
Tarentum, Pa.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER
2929 Taggart Street, North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

HIS LAMPS ARE WE.

"His lamps are we, to shine where He doth say,
And lamps are not for sunny rooms,
Nor for the light of day,
But for dark places of the earth,
Where shame and wrong and crime have birth.

And for the murky twilight gray,
Where wandering sheep have gone astray,
And where the light of faith grows dim
And souls are groping after Him.

Perchance sometimes, a flame we find
Clear shining through the night
So bright, we do not see the lamp
But only see the light.
So let us shine—His light the flame,
That we may glorify His name."

VOICES IN PRAYER.

Prayers needed:

From many hearts.
From many homes.
From many churches.
From many lands.

What part, reader, shall we have? Shall our faith in the one true God, in face of discouragements and woes in these present days still be strong? Will our faith and our prayers help to bring peace to the storm swept world of today, and hasten the coming of Christ's Kingdom?

Let us remember! God will miss our voices if we do not pray! The world will miss a blessing if we forget to pray! *Alas! What will we not miss if we fail to pray!*

GOOD NEWS.

The Thank-Offering blanks from the majority of the sixty-four Presbyterials in the home-land show an increase in the regular offerings of societies, if not so much in specials.

Liberal offerings for special needs that come before the Women's Board, prove rich blessings and the work could not be carried on so prosperously without them. But what is needed *every year* and *all the time* is the advance in personal gifts to the regular undesignated Thank-Offerings. If societies will keep prominently before their members on blackboard or chart from month to month the amount of last year's Thank-Offering, and plan to increase it (or double it so as to win a place on the Honor Roll) in the current year, ere long the regular offerings will so help to meet the growth of the work, that calls for large gifts to special work will seldom be required.

Aim high for your 1916 offering and

do not be satisfied until you have attained it by the "Ingathering" next Fall, with every woman (old or young) in your congregation a contributer.

Your best helpers in securing regular offerings, are the Thank-Offering boxes —Senior and Young Women and Junior in every home. The rich blessings which accrue to the giver from a regular sum (small or large) placed in a box daily or weekly, cannot be estimated in this life, but will be rewarded in the future life. At first the holder of a box may think systematic giving is burdensome. Why should she? Does not God give her His blessings daily and hourly, and does He weary of it? Why should she not daily pour out to Him her heart's gratitude and prove it with offerings that others less blessed than she may learn to know Him and love Him?

One of the most encouraging features in preparation for the 1916 Thank-Offering is the many large orders received from societies at Board headquarters during January and February.

Co-workers: Send the boxes out through your congregations, with prayer —follow them with frequent prayers and watch for results.

God does accept and bless gift worship on the part of His people and He will reward yours. Test Him all during this year 1916.

Order boxes from 905 Publication Building, Ninth Street, Pittsburgh, Pa. Postage, per dozen, with leaflets, eight cents.

Keep In Mind!

That names and money of all life members, Senior and Junior, should be sent through Presbyterial Treasurers to the Treasurer of Women's Board, Mrs. J. B. Hill, 5845 Marlborough Street, Pittsburgh, Pa.

Mrs. Hill (and not the Thank-Offering Secretary) has the life membership certificates sent out *after the money reaches her and not before.* The certificates serve as receipts for money paid into the treasury.

WHAT MEANETH THIS?

The objective in the movement for greatly enlarging the list of permanent subscriptions to the Women's Missionary Magazine, is the deepening and extending of interest in the cause of missions in general, and in women's work in particular—in every congregation in the church, and in helping on a glorious forward movement for the evangelization of the mission fields for which God holds the United Presbyterian Church responsible.

This movement is preeminently an educational one, which under God's direction should become a powerful force in advancing His cause, through more fully establishing with His people, a life of intelligent interest, a life of daily prayer, a life of active service, and a life of self-denial.

The object of this movement should be kept prominent in every effort put forth by pulpit or pew, and daily prayers should be offered for its success throughout the entire Church. If the effort fails in a spiritual sense, however successful it may be educationally, it will be in truth a failure, hence much prayer must accompany every effort. Through prayer one may get God's viewpoint of this Magazine Movement, and thus be strengthened for a faithful, persistent canvass of congregations until the coveted goal is fully reached before May 1, 1916.

In preparation for the canvass during March and April every Missionary Society should mobilize its present subscribers to the Magazine, for weekly prayer, in order that they may go forth to their work in the spirit and power of their Lord.

Plan to give every woman and young woman in the congregations an opportunity to become a subscriber at once. The woman you may be tempted to pass by, may be the one for whom God has a special work to do if she become interested in His cause.

Prayer and method and consecrated zeal throughout our entire Church, will result in a great victory for missionary education over the present day indifference and ignorance that prevail among many of the twentieth century Christians.

A MESSAGE TO MAGAZINE READERS.

How much do you value the Women's Missionary Magazine?

How much do you value this one periodical, and the only one which keeps the workers and givers to the work under the care of the Women's General Missionary Society in close touch with all its various departments?

Do you value it enough to pay one dollar extra for a new subscription to have it sent each month for a year, into the home of a friend who is not now a subscriber, but who after a year's trial may become one?

Do you value it enough to become one of a "Magazine Circle" in your congregation, in establishing a fund for placing copies each year in homes where the inmates take no interest in missions, and to send to "shut ins" and to "busy" women whose home cares will not permit them to often attend your missionary meetings?

Do you value it enough to send it forth as your evangel into non-Christian homes where, if accompanied with your fervent prayers, it may do real mission work?

Do you value it enough to recommend it enthusiastically to members of your missionary society who are not now subscribers?

Do you value it enough to pay for twelve copies to be sent from year to year into public libraries, reading rooms of Colleges, Seminaries, High Schools, Young Women's Christian Associations, Salvation Army Headquarters, paper racks in railroad stations, and in various homes and in boarding houses in your community?

Will you do your full part toward having every Presbyterial in the Church to be well supplied with new subscriptions, for use in the "shower" to be poured forth during the "Magazine Hour" at the Annual Convention in Xenia, Ohio, May 9-12, 1916?

Hear and take heed to Paul's exhortation! *Do good, be rich in good works, ready to distribute, willing to communicate.* 1 Timothy 6:18.

"Do good" to those who need your help!

"Be rich in good works" in interesting the indifferent in the cause of missions!

"Be ready to distribute" each month, the latest news from the mission fields!

"Be willing to communicate" what you know concerning the wonderful transformations of peoples and nations through the spread of the gospel, to those around you who are ignorant of it! Let the Women's Missionary Magazine aid you! *Do it now!*

SENIOR LIFE MEMBERS.

1. Mrs. Henry W. Crabbe, Los Angeles, California. By Mrs. J. J. Porter.

2. Mrs. Jennie Fulton, a member of W. M. S., Parnassus, Pa.

3. Mrs. J. W. Watson, a member of W. M. S., Parnassus, Pa. By her husband.

4. Mrs. S. S. Swank, a member of W. M. S., Parnassus, Pa. By her Sabbath School Class.

5. Mrs. R. A. Jamison, Apollo, Pa. By her husband.

6. Mrs. W. C. Campbell, Apollo, Pa. By her husband.

7. Mrs. Martha E. Clements, Murraysville, Pa.

8. Mrs. W. E. Guthrie, St. Clairsville, Ohio. From Y. W. M. S., Richmond, Ohio.

9. Mrs. George Gillespie, 2nd U. P. Church, Cambridge, Ohio.

10. Mrs. J. Clyde Mahaffey, Torrington, Wyo.

11. Mrs. Sara Douthett Campbell, Darlington, Pa. By her father, Mr. J. M. Douthett.

12. Mrs. J. C. Pinkerton, Los Angeles, California. By a member of W. M. S., 1st Church, Los Angeles.

13. Mrs. Eva Rosell, Commerce, Mich. By her aunt, Mrs. Anna C. Lillie.

14. Mrs. Jane Fisher, Rose Point, Pa. By her daughter, Mrs. Mabelle Thompson Fisher, Los Angeles, Cal.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

NEW MOTTO: "FORWARD INTO LIGHT."
NEW AIM: "HAVE YOU HAD A JOY? PASS IT ON!"

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Sialkot City, India **Miss Eleanor W. Maconachie, Pathankot**
Dr. Anna Boggs Watson, Tanta, Egypt
Miss E. Margaret Rogers, Frenchburg, Ky. **Miss Christianita Totten, Henderson, N. C.**

"A BASKET OF FRAGMENTS."

"What is everybody's business is nobody's business," is a common saying, yet nevertheless worthy of a little more thought. There are so many good things to do, but so few who are blessed with the initiative or the willingness to forge ahead. This may account for the fact that fewer than one-third of our congregations have missionary organizations for their young women.

Good plans make interesting reading, but are not worth the paper they are written on if they are not put into action. Does this have any connection with plans proposed in the annual reports of secretaries of the general work?

The one who constantly finds flaws in others might have little difficulty in discovering signs of "moth" in her own make-up or work if she used a little introspection.

Nothing is too difficult for a young woman to undertake if she really wants to do it. Do you ever beg off taking your assigned part on the program or stay at home to avoid the trial?

If you are not interested in the special work assigned to your branch of the Women's General Missionary Society, begin to support it and you will become interested. You may think of another work that appeals specially to you. Remember the regular special first for it is dependent in a degree on your support.

Any young woman who finds her missionary society uninteresting is doing little or nothing to make it interesting. Drones have more time to criticize than the working bees. Think on this!

If everyone in your society were just like you, would the handwriting on the wall be changed to "Weighed in the balance and found faithful?"

If you have any doubt about the proper disbursement of your funds, purchase a Statistical Report from the Literature Department—price ten cents—and acquaint yourself with the different objects taken care of by the women of the Church.

Every request that comes to you to undertake some task is an opportunity for your development. If you have no good reason for refusing it, you clip your own wings and cripple the whole work. When a letter comes to you, take it seriously.

A Christian young woman who is not interested, to the point of doing something, in the welface of others even "unto the uttermost" needs to examine herself to see what she really is.

Every local society can have its report in on time, April 5, if it determines so to do. The Presbyterial Secretary will then have no difficulty in making the compiled returns by April 15. It depends largely on individual societies—this matter of prompt reports.

We can hope to have the finest report this year, 1916, ever presented. If such be the case, many somebodies will have to do something more than simply hope!

No task is small or insignificent if it makes for the betterment of boys and girls, men and women.

Probably one of these fragments of thought may help your case. Let us hope so.

IDA B. LITTLE.

NEW SOCIETIES.

Cedar Rapids Presbyterial, Grand Avenue, Cedar Rapids, King's Daughters' Circle; 23 members; President, Miss Grace Brownell.

Los Angeles Presbyterial, San Diego, Y. W. M. S., 16 members.

Delaware Presbyterial, Oneonta King's Daughters' Circle; 16 members; President, Miss Iva Seward.

Notice that these span the continent. When will the breaches be filled? Only when the importance of the work impresses itself on individuals and individual congregations.

PLEASE READ!

Suppose you were the editor of the Women's Missionary Magazine, would you or would you not desire a wide and numerous circulation of the Magazine? We are all human and wish our projects to succeed. The Magazine Committee is composed of those who do not say "die." Will the constituency of the Women's General Missionary Society not practice the Golden Rule just a little?

GIRLS' SCHOOL, LUXOR, EGYPT.

Last Saturday we took a trip across the river Nile to visit the tombs of the kings and queens, old temple ruins, etc. We packed our lunch Friday night; had to take enough drinking water along to last all day as there is none there except what is carried from the Nile and we never drink that if we can possibly help it. Saturday morning we were up at five and ready to start by six. Our donkeys were at the gate before six. You see we have to ride donkeys when across the river, so we hire them here. We rode from the school to the boat, and then donkeys and all got into the same boat. This was my first donkey ride. I could scarcely stick on at first, but we weren't on land very long when Miss Sadie Thompson and I were galloping off as fast as the beasts could carry us. The donkey boys trotted along by our sides, as long as they could keep up, and carried our lunch baskets. They could not keep up so they asked Mrs. Griegs, another of our party, to intercede for them. They said they were only flesh and blood and couldn't keep up. Once when we were traveling pretty rapidly, Miss Thompson called to me that her saddle was going off. I looked around just in time to see her and the saddle go off. She wasn't a bit hurt so we took a big laugh.

I suppose we rode six miles before we reached the tombs. These tombs are great passage-ways and halls away in the side of the mountain. The first one we entered was a large one. At first we went down a steep flight of steps, along a level stretch, then more steps, another level stretch, and a third flight of steps. The walls all along were painted with pictures which represented deeds of that particular king during his lifetime. The ceilings were full of stars—mostly blue and white. All these passage-ways were hewn out of the rock, plastered and frescoed. Off to the sides, every here and there, were little rooms, also plastered and painted. Sometimes we would cross wooden bridges built over deep places. During tourist season, these are lighted with electricity, but during the war there are few tourists, so our guides carried candles. We were nearly roasted when we entered this tomb, but came out refreshed by the cool air in the tomb.

We now started on our mountain

climb—not really a mountain, but they call them mountains here. Our donkeys were already nearly to the top. I was first on and my donkey started off along the trail. I was "scared to death" for I couldn't make the beast stop and, of course, I didn't know when we were going the right direction. Soon the donkey boy caught up. We had to go close along the edge of the mountain. We rode up over the top and a short way down, then we had to walk the rest of the way. After a few moments rest at "Cook's rest house" and a glass of lemonade, we viewed the ruins of an old temple. Next we rode to the "Rameseum" where we ate our dinner in the shade of some huge pillars. One thing of particular interest here was an over-turned colossal statue of Rameses II. At one time it stood in front of one of the temples, but during the war it was heated and broken. It was originally one huge piece of marble. I can scarcely believe it. It was 58 feet high, the length of the ear 3½ feet, the breast from shoulder to shoulder 21½ feet, the breadth of the foot across the toes 4½ feet. It is on its back now.

We took in the sights of two or three other temple ruins and three of the tombs of the queens. The walls here were similar to the others. We saw several mummies. It seems wonderful to think they are so well preserved. The teeth, nails, and hair look quite natural; the flesh is still there, but dry looking. Although I gazed long at them through the glass which covered the marble coffins, I could scarcely believe these were the corpses of people who lived 1400 years before Christ.

We stayed too long everyplace for we were quite late reaching our boat. It was an hour and a half ride from the last temple. Imagine riding a donkey that long. When we did get to the river, we had to be carried to the boat because of the mud. One fellow came along and picked me up, but, believe me, he had to grunt some before he boosted me into the boat. That seemed to teach him a lesson, for two of them lifted the rest in one by one. We were scarcely started when the boat had to be turned around to get better wind. About the center of the stream we struck a sand-bar so we had to turn again. We struck it several times before we got away from it. Once one of the donkeys and Mrs. Griegs fell down on our lunch baskets, but were not hurt. You see there were no seats so we had to sit on the edge, or prow. Next we bumped into another boat. By this time it had ceased to be a joke with me for it was getting quite dark and I had lost confidence in our boatmen. Miss Ferrier was greatly worried about us; folks don't stay out much after dark in this land, especially when there is no moonlight.

We were very tired and stiff, but it was a grand trip and Miss Ferrier had a tempting dinner awaiting us.

M. ELVINA PEEBLES.

Contributed by her sister, Miss Margaret Peebles, of Plain Grove, Pa., Y. W. M. S.

THE WORTHWHILE YOUNG WOMAN.

She is a bookkeeper in a large department store. Her parents do not live in the city, therefore she rooms and boards or gets her meals out. She and her roommate attend church regularly, sometimes teaching in Sabbath School, serving as capable workers in Christian Endeavor and are nearly always present at the Wednesday evening prayer meeting. They take active part in the social life of the church and Christian activities of the city. They are tithers and are always to be depended upon.

She has educated a younger brother and sister and shares in the home expenses of a father and a devoted semi-invalid stepmother. She is the one among her associates whom everybody likes and about whom no one talks or gossips. She is always the first one to be appointed by her elders to take a leading part or is selected by her companions to fill a breach, or is singled out by one of the younger set to assist them in their work. The worthwhile young woman? Yes.

She is a dear little girl who married a stalwart young man, holding an important office in a large church. She

came from her childhood home to a strange place. She is young and sweet and pretty, is always ready to do what is asked of her, faithful ever in duty, happy little home-maker. The worth while young woman? Yes.

She has strong sterling qualities. Has always made her own way in the world. Lives in a relative's family. Is keen, critical and just; has a droll sense of humor. One always knows just where she will stand. The worthwhile young woman? Yes.

She came a stranger, a quiet little mouse. Gradually one found there was nothing she could not do except "teach a Sabbath School class," to quote her own words, yet she always does that, too, if it "helps out." She was quietly married to a young man of the church who afterwards became a ruling elder. She is always in her place, faithful to the fullest extent, either among her own associates or a chaperon or entertainer of the younger set. The worthwhile young woman? Yes.

She is a kindergarten teacher—quick and vivacious, attractive and dressy. She is superintendent of the primary department in Sabbath School, is looked up to and admired by all the younger girls. The worthwhile young woman? Yes.

She was young and free and giggly. Whatever she did it always ended in a laugh. She married. A number of years passed. No children came to that home. A dear little mite of a baby girl, only a few weeks old, was found with no one to claim it. It was adopted. She is thoughtful and happy and giggly in the care of her home and her baby. The worthwhile young woman? Yes.

She is only a school girl carrying a heavy course and practicing three hours a day in music. Yet when with the long summer vacation came a long severe illness of her mother, she uncomplainingly renounced all summer plans and pleasures and new dresses, remaining at home while her father and mother went to the sea-coast, making believe she would rather continue her music. The worthwhile young woman? Yes.

She stays at home with her father and mother. She used to command a good position in the business world, but now prefers to do with less spending money and be a comfort to those dear to her. She is active in Christian missionary work. The worthwhile young woman? Yes.

She is gay and brilliant—a sparkling conversationalist. Everything is lively around her. She has the happy faculty of convincing you that she has the most remarkable family and the nicest husband in the world and she has. In fact, to her mind, there isn't a thing she has that can be improved upon. The worthwhile young woman? Yes.

The worth while young woman? Her name is legion: "Strength and honor are her clothing and she shall rejoice in time to come." "Favor is deceitful and beauty is vain: but a woman that feareth the Lord she shall be praised."

GRACE E. FINNEY.

King's Daughters, 1st, Los Angeles.

WHEN NEED AND OPPORTUNITY MEET.

Demand is many times regulated by supply, but more often supply is regulated by demand. Famine is caused when there is great demand and no supply. Need may be different from opportunity, but it often makes opportunity. When there is need and we have the thing which will supply that need, we have opportunity. When need and opportunity meet in this sense there is obligation. When supply satisfies demand there is satisfaction, just so when the opportunity of need is supplied there is happiness. If there is great need in the mission field and we have the means of supplying that need, we have opportunity and obligation, but if there is need and we have not the means of supplying there is no financial obligation resting on us. There is great need in the foreign field. I, as a part of a

missionary society and an individual, have the means of supplying that need. Am I meeting my opportunity?

The great question of life after all is this: Is my life worth anything to the world? What is the purpose of my life any way? When I am dead, will there be anything that I have left behind that will be of worth to the world or of benefit to the Master's Kingdom? Am I living today in such a way that the world will be influenced? Is it possible for me to influence the world? A great missionary, who had spent many years recruiting forces for the foreign field, once said, "When I went to a certain country, I met here and there ones who said they had been influenced to come, had seen the vision under my ministry. Some had established schools, some had built hospitals." If he should be called to the Father now, they would be living monuments to his memory. The Romans were so anxious to have their children emulate the good of their ancesters that they had their statues placed in public places in order that the children might see them and think of their good qualities. Is there anything in my life that will be lasting in the world?

I know I can do something to help advance the Kingdom. The Kingdom is permanent. If the Kingdom is permanent and I am helping the Kingdom, I have a part in a permanent work. Furthermore, the Kingdom's advance is a worldwide movement, and I may have a part in this. The work today of the missionary is the greatest advance work of the Kingdom. How can I help in that? Perhaps by helping support a missionary in the Sudan or by raising the money for a Bible woman in India or a native worker in Egypt. In doing this, I will be assisting in a permanent work. I know the great work that the women are doing, especially through the Women's General Missionary Society and I can have a part in that? Let us each one ask ourselves the question: Am I making my life and my talents count?

If there is need in India and we can supply that need, then need and opportunity meet in our lives.

What are some of the needs that we can supply?

As is pointed out by our Foreign Board there are the great numbers of the heathen unreached, for example, take Damanhur, a large city of Egypt, half way between Alexandria and Tanta, where for years our missionaries have tried to establish a mission; practically nothing has been done. For such cities as this, we need workers. Then again, Monsurah, Egypt, where there are 1,500,000 people, of whom ninety-seven per cent. are Moslems; there are only two Christian workers there. Also, a great number of converts require care. In America, the average pastor has less than 500 people to look after, while in India alone, where there is a population of five and one-half millions, there are only 796 workers. These workers were able to win 7,500 souls to Christ last year, or an average of ten apiece. What would happen if we would win ten each in America?

The condition itself expresses a great need. The people are poor and ignorant. They are so eager to hear the Word, that during the Sargodha Presbytery, some of the women walked ten miles, some carrying babies and food to last for days and had to sleep on the ground at night, being able to provide for nothing better. Hundred of Mohammedans and Hindus hear the words and ask, "How shall we follow," while hundreds are more anxious for news of the war than for news of Jesus Christ. When one person is converted, he always tells someone else. When one of the missionaries was telling the story of Christ to a Moslem, he tried to argue about it, but another Moslem came along and said, "Are you arguing with that woman? Rise and go to their meetings and be benefitted there and be careful not to say anything against Christ for He is holy and to be exalted."

In the face of all these things, while we are living in the land of peace and plenty, why can we not realize the vast need, sieze the great opportunity and discharge our obligation?

MRS. L. E. H. SMITH,
Mansfield, Ohio.

THE ANNUAL MEETING OF THE COUNCIL OF WOMEN FOR HOME MISSIONS.

North Presbyterian Church, Atlanta, Ga. January 5-6, 1916.

By Mrs. Ada K. Wilson.

After an uneventful night and a day's journey, the desired haven, Atlanta, was reached about 10 p. m., January 4th. The hospitable doors of the Georgian Terrace Hotel swung open to receive the two delegates from the Board—the Home and the Indian Secretaries—Mrs. W. S. Cook and Mrs. Ada K. Wilson, both tired but happy.

The meeting opened the next morning. The watchword of the Conference was "Our Country—God's Country," and as each speaker finished, one was deeply impressed with the necessity of working "while it is yet day" to uplift "Our Country" so that it will be indeed "God's Country."

The opening morning, as is customary, was given over to the annual reports. In addition to these, Mrs. D. E. Waid of New York, a member of the Home Mission Board of the Presbyterian Church, gave an impressive address, "The Congress of Missions in Retrospect." Mrs. Waid is a gifted speaker, having a wonderful and choice command of English, and those who had been privileged to attend that Congress in San Francisco last Summer, were almost persuaded they were back there, enjoying the inspiration of that meeting.

Mrs. Chas. F. Chase of Montclair, N. J., conducted the devotional hour at both the morning and afternoon sessions, and her calm, delightful manner and helpful talks, deepened the impression made by the speakers.

Before the close of the morning session, written invitations were extended to the visiting delegates to attend a luncheon at the Piedmont Driving Club, as guests of the missionary women of Atlanta. Autos were provided and we were driven to the club house where we were shown to the dining room and sat down to tables decorated with pink roses and maline to match. The generous lunch of turkey and all the trimmings, was followed by coffee served at the beautiful home of Mrs. Inman of Peachtree Street. This home was entertaining a party of boys and girls from the Martha Berry Mountain School, which sang at two future Council meetings.

Many and varied have been the descriptions of Southern hospitality, but one must experience it to really grasp the true courtesy and graciousness of the well bred Southern women.

At the afternoon session Mrs. May Leonard Woodruff of the M. E. Church, Allendale, N. J., gave an address on "Orientals of the Pacific Coast." As she lifted the curtain upon the white slave trade as it exists among the Chinese girls of the Western coast, and the pitiful condition of their lives, we were inclined to say, surely these conditions can not prevail in our beloved country, where the "Red, White and Blue" floats so proudly as the banner of a people, who over half a century ago decided that slavery of any kind must go.

The Wednesday evening meeting was addressed by Mrs. F. S. Bennett, the First Vice President, on "How Women's Boards Cooperate" and Mrs. George Coleman, the President, on "Present Day Mormonism." Both these women are direct, forceful speakers and we were compelled to the thought that Present Day Mormonism as presented by Mrs. Coleman is a menace to our land and that an alarming number of its missionaries are living in every city of prominence in the United States, converting many to their faith.

Thursday morning was given over to an address by Dr. Perry, who is employed by the Council as missionary to visit the different Ports of Entry, and his talk was along that line. In the afternoon "Our Home Mission Text-Books—Their Scope and Value," was presented by Miss E. B. Vermilye of New York City. Perhaps one of the spiciest talks was given by Mrs. E. C. Cronk of Columbia, S. C., on "Training Our Successors." Among other things Mrs. Cronk said the trouble with the older women is that they stand alone and are not training the younger ones to take their places, and in a burst of eloquence she exclaimed, "I would

rather have it said of me, I had trained ten women, any one of whom could fill my place, than that there was no one who could succeed me."

"The Present Indian Situation" was discussed by Rev. Mr. Henry Roe Cloud, a full-blooded Crowe Indian, graduated from Princeton, and a superior specimen of young Indian manhood. Mr. Cloud is trying to establish a training school at Wichita, Kans., for young Indian men, where they may be prepared for missionary work among their own people. He also asked for the names of promising boys from any of the reservations.

At five p. m. a delightful reception was given by the ladies of the church, in the Church House, and we were privileged to meet many more of Atlanta's fair daughters and some of her sons.

An auto ride at noon covered the interesting parts of the town and a visit to the home of Joel Chandler Harris (Uncle Remus) which has become the property of the city, was the crowning joy of the ride.

At the evening session two addresses were given, one by Miss Belle Bennett of Kentucky on "Progressive Work Among the Negroes of the South," giving the Southern side of this question. After the benediction the Annual Session was declared adjourned.

The next day, Friday, in company with Mrs. Bennett and Mrs. Waid, your delegates visited the Martha Berry Mountain School, about three miles from Rome, Ga. This school is a marvelous example of the growth of a work, started by a little girl, Martha Berry, in her play house. The little children of the mountains would come and peep at her in her little play house and she became interested in them and in her childish way began to teach them to read. As she grew older this interest grew stronger and now a school which shelters over 300 boys and girls rises up to bless and perpetuate the name of Martha Berry.

Imagine, if you please, a campus of 3500 acres (her gift) around which you are shown in an auto; the boys' and girls' dormitories a mile apart, so far that one boy was heard to say, after he had been there a few months, he thought there were girls at this school but he hadn't seen any yet. The dormitories are on the cottage plan and are built of logs with cement filling and are very pleasing to the eye. The two dairies are most modern and up-to-the-minute in equipment, and every print of butter made bears the imprint "M. B. S.," viz., Martha Berry School.

Going to Knoxville.

Saturday morning found us up betimes, and hastening to the station for the L. & N. train to Knoxville and we felt as if we were at last going to our very own. At Knoxville we were met by our genial Dr. McGranahan, and very soon we were in his hospitable home enjoying the companionship of those "who are workers with us."

We were then taken to the building known as the teachers' home and had evening dinner, which is served every evening to the women members of the faculty, prepared by the students, under the supervision of our domestic science teacher, and a good dinner it was!

Our one regret was, we had arrived too late in the day to see the school in session and to visit the class rooms, but on Sabbath we saw the student-body in church and had the pleasure of listening to a most helpful sermon by Dr. McGranahan. In the evening we attended the Young People's Meeting in the School Chapel and spoke before them. This meeting was in charge of one of the young girls, but the way each one responded was a revelation. There were no long painful pauses, as one after the other rose and discussed the scheduled subject in a dignified and intelligent way. As we expected, the singing of these young people was a feature and the beauty of the tunes was intensified by the harmony and melody of their voices.

Monday is general "cleaning up" day and no school session is held. The cleaning is done by the students, who with mop, pail and broom descend upon the different buildings and put to flight any lurking germs or microbes. In spite

of this splendid warfare, however, the "grippe" had stalked in and claimed as its own, many of the students and teachers.

At noon we said good-bye to our good friends at Knoxville and after a delightful ride in Dr. McGranahan's Buick, we turned our faces toward Frenchburg, where we would again be with our very own. We went first to Winchester—not the Winchester "with the good, broad highway leading down," but Winchester, Kentucky. After a night's rest—for we had missed connections—we were on our way to Mt. Sterling.

Enroute to Frenchburg.

For the benefit of those who do not know, Frenchburg is situated five miles back in the mountains from a railroad point called Rothwell which is reached by a little road running one train daily from Mt. Sterling. Taking advantage of this accommodation we were at length in Rothwell. And the rain rained, and the creek, which must be forded at least a dozen times on the drive to Frenchburg, rose! The usual hack service had been discontinued because of the bad condition of the road and the high water, but through the special courtesy of the hack driver we were permitted to go in sections, one in the mail carrier's cart, which was one with a slat floor and the other with the hack driver himself, in a buggy with a top that "turned water," so that we both arrived at Frenchburg with somewhat dampened "understandings."

We were greeted by Dr. and Mrs. Weidler and the good teachers of Frenchburg College, and the afternoon was spent in visiting the different class rooms. We were impressed with the fact that in each room, whether No. 1, where the tots were beginning to read, or in the upper room, where one class was having a lesson in Greek, that much good will existed between the students and their teachers.

To watch the animation and light of intelligent glow on the faces, as some unknown thought was grasped, was indeed beautiful and I think I shall never forget the pleasure, when one of the students, a girl, unravelled the mystery of a new proposition in Geometry. They are bright, clever boys and girls and they are bound to make good.

We stayed two days and visited the new dormitory, the new infirmary, where at least one life has been saved, met a number of mothers as they came to be instructed by Dr. Mitchell in proper methods of nursing; and Mrs. Cook, as the privileged character, was permitted to climb to the top of the adjacent mountain to see the spring from which pure water is supplied to the entire building.

A meeting was held in the Chapel Thursday evening and we were able to reach almost the entire population of the village, as we gave short talks. The Frenchburg band under the leadership of Dr. Weidler supplied the necessary music.

The next morning we turned our faces homeward, via Rothwell. By this time the mercury had dropped to zero, and our former drivers were unwilling to make the trip. A seatless, springless wagon drawn by a pair of mules and driven by a boy of some sixteen summers and as many winters was secured, and thus we started. The rough roads were frozen and the shaking up we received on that five-mile ride will be long remembered. At one particularly rough piece of road, the team balked and one seemed determined to get into the wagon by means of his hind feet. As "discretion is the better part of valor" we vacated for the time. When we remonstrated with our young driver about whipping his mules, telling him they could not help balking; he answered, "They could have helped it, if they had pulled." A philosopher he! When asked if he would like to go to school, he said, yes, but his little brother was in school and he was needed at home. The pathos of it is, that there was a bright promising boy who could make good if he only had a chance.

We arrived home, Saturday, the fifteenth, feeling that a wonderful change is being made in the lives of the people of both the missions we visited.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

WHAT ONE COPY OF THE MAGAZINE DID FOR THE SUDAN.

"It appears to me that if there is a denomination of the Church of Jesus Christ that ought to be a missionary church it is the United Presbyterian; a church that sings exclusively David's psalms ought to be a missionary church and a foreign missionary church at that. It seems to me that the Holy Spirit gave to the psalmist more than to other prophets the power to look into the far future and see the Kingdom of Christ as the missionaries carried the good news to heathen nations. He could look forward for thirty centuries and see our United Presbyterian Church at work under the management of our splendid self-denying missionaries in the Sudan, Ethiopia and Cush of the 87th Psalm.

"In attending the semi-centennial of Foreign Missions in 1904 in Pittsburgh my heart was stirred as they reported the great success attending their laborers in Egypt, India and the Sudan, but none of them appealed to me with the power that the story told by the Rev. J. K. Giffen did who had been a missionary in lower Egypt many years and who had been sent to explore the Sudan and locate a Mission Station there in that far away land among people described by Isaiah in the 18th chapter of his prophecy as the nation scattered, peeled and trodden under foot that some day would be brought and laid as a present at the feet of the Lord of hosts. I was moved to pray then that I might in some way be enabled to help them in seeking deliverance from sin through Christ and ask God to open the way. In reading the December number of the Women's Missionary Magazine, I saw an article written by the Foreign Secretary of the Women's Board calling for money to build a girls' school at Wadi Halfa in the Sudan which vividly called to my mind the convention of foreign missions. The fine hospitality enjoyed by my daughter, Mrs. Borders, and myself and my prayer that I might be enabled to give these poor people some aid in bringing the Gospel to them."

The foregoing was written by Mr. William Little of Marissa, Illinois. The plans and specifications that have been sent to the Board by Dr. Giffen were forwarded to Mr. Little with every item of additional information available. To our great joy, Mr. Little decided that he would give the entire sum necessary for the school and its equipment or the handsome sum of $1200.00 with the understanding that the building would be completely finished and furnished for the sum mentioned.

Out of grateful hearts the Board has decided to call this school the "William Little School for Girls of Wadi Halfa, Egyptian Sudan." The money is in the hands of our treasurer and will be forwarded to Dr. Giffen at once.

You will be interested to know that Mr. Little sent the money on the 80th anniversary of his birthday, thereby giving the Lord a birthday present that should go on telling the story of Christ for many, many years after the donor has passed from labor to reward.

After spending fifty-two and one-half years happily together as man and wife, Mrs. Little entered the other life five years ago. She had always been deeply interested in missions and also missionary society work and was the means of organizing congregational and presbyterial societies wherever she had opportunity. He has been for many years a ruling elder and clerk of session of the Marissa congregation. It is interesting to know that the Holy Spirit prepared the heart of this brother eleven years ago for the giving of the money for this school. It is also interesting to know that it was through the Magazine that his attention was called to the present need. Surely this ought to be an incentive to every member of our Church to subscribe for and read the only strictly missionary publication of our denomination. No home can afford to be without it, for through it only can the

latest information of all our missionary work at home and abroad be obtained. Our hearts are full of gratitude to the Master for hearing and answering Mr. Little's prayer, for giving him the means and inclination to lay this gift upon the altar for the devoted services of Dr. Giffen and our other Sudan missionaries, for the wonderful results of the reading of the Magazine, for the fact that the money is in hand before we begin to build so that no dread of a deficit can possibly enter into our joy. We pray that the life of Mr. Little may long be spared, so that he may enjoy to the full extent of hearing of the wonderful results accomplished through the influence of his school at Wadi Halfa.

FOREIGN SECRETARY.

Pray that these dear little motherless children and their afflicted and bereaved father, Mr. McArthur, in his loneliness because of his wife who is with the Lord.

A letter just received from Mrs. Robert Stewart expresses her thanks and appreciation of all the kind letters of sympathy on the death of her husband that have come to her and her family from all parts of the church in such numbers that she finds it impossible to answer them personally. We, therefore, take this method of using the pages of the Magazine to assure all who wrote to the family of Dr. Stewart that the letters were helpful, as human sympathy is sweet in one's time of sorrow and that the family is very grateful for every expression of appreciation and regard for the lamented Dr. Stewart.

The health of all our other India missionaries at present writing is good. Miss Henrietta Cowden has not been very well since her return from furlough and has been sent by the Association to take charge of the language school in Landour for three months in place of Mrs. McKelvey who resigned.

The mother of our missionary, Miss Hazel Bennett, after years of weakness and suffering was taken to her heavenly home early in January. We were glad to know that her only daughter was permitted to minister to her mother during these months of invalidism. Pray for Miss Bennett, her father and other members of the family that the Comforter Himself may speak peace to their hearts.

A unanimous vote of the India Mission on the return of Miss L. B. Hamilton was received. The Women's Board therefore took action expressing its desire to return Miss Hamilton as an India missionary at the expiration of her furlough which will begin this coming Spring.

At the annual meeting of the Mission held in October many plans and suggestions were made for the enlarging of our work in India, full details of which will appear in the Magazine after conference and discussion has been held by the Foreign Board and our Board and decisions arrived at.

The India Equipment Fund grows apace. The portion that comes to the Women's Board is being held subject to orders from the India Missions.

Pray that the Misses Anderson and Wilson may be safely guarded on their journey toward the land they love so well and where they are so badly needed. We can imagine the royal welcome they will receive.

Several hundred copies of the "Garland of Marigolds" are still in our possession. We hope every home of the Church will feel the necessity of having this book of interesting stories of India's women in its possession.

A letter just received from Miss Anna Y. Thompson of Cairo, states that the health of all our missionaries in Egypt is good except that Miss Carrie Buchanan is suffering from an attack of tonsilitis.

The sad message goes to Dr. and Mrs. Hunt that their little daughter whom Dr. Hunt left in this country when he sailed on the 'Athinai" last September has been called to be with the Saviour Who said, "Suffer little children to come unto Me." While we rejoice in her safety and blessedness, our hearts ache for the bereaved parents and the broken home circle. We pray that they may be given grace to say even through tears, "Thy will be done."

We have no late news from Tanta Hospital, but believe that the building is

now very nearly completed and yet the women have not sent the sum necessary for its opening without a deficit.

We are cheered from time to time by gifts of a hundred dollars and sometimes more for Tanta Hospital from those who had received the impulse to give from the Spirit, Himself, as they were sent voluntarily without any solicitude. Are there any others who would like to have a part in this enlarged hospital work in these times of war and bloodshed when so many wounded men are in Egypt and where so much good could be done to soul and body if our hospital was just opened? Pray for a blessing upon Dr. and Mrs. Grant and their corps of tired but loyal workers.

May God give them many, many souls for their hire. Will everyone who reads this article not make a special gift for this purpose so that at the Xenia Convention a report may be made, "Tanta Hospital completed and all bills paid."

Several hundred copies of our "Sisters in Egypt" are still on our shelves. Is there a woman in our Church who is not anxious to know what is being done in the Valley of the Nile by the consecrated representatives who are supported by the missionary societies? Let everyone who has not already had a copy, send for one so that the report may soon appear in the Magazine of copies of "Garlands" and "Our Sisters in Egypt" are sold out.

During Miss Bradford's absence from our school at Khartum North and the temporary illness of Miss Grove and Miss Dight, Rev. Dr. Sowash went over and took charge of the school, giving the two lady missionaries the use of his home for more than two weeks. We are greatly indebted to Dr. Sowash for this labor of love which was no easy undertaking, as the four Syrian teachers had decided to leave the school on the same day. Dr. Sowash was equal to the emergency; held 180 pupils in the school in good discipline, saw that they were taught and cared for, thus enabling the tired girls to get a good rest and go back to their work recuperated. Three other teachers have been secured to take the place of those who had abandoned the school and the things are moving on in their usual harmonious manner. The story of the Wadi Halfa School is told in another page and need not be repeated here.

On this day, the twelfth of February, no estimates have been received from any of our fields. We hope in the April issue to be able to give you some idea of the work planned for the year which will begin April, 1916. Pray that the Lord will thrust out representatives into His harvest, that the Board may be given divine wisdom to choose those whom the Master has chosen and to whom He has said, "Go ye," that a great outpouring of the Holy Spirit may come upon our whole Church so that the offerings to the Lord shall be commensurate to the work entrusted to us. Pray that the women of the Church may realize the importance of the task assigned to us so that we may out of grateful hearts give abundantly to the Lord Who has showered so many blessings upon us. Pray for all bereaved in this or any other lands; that the Comforter may bind up stricken hearts. Pray for a closer walk with God individually, that He may use us mightily for the upbuilding of His Kingdom.

"The sales of 'The King's Highway' have been about 122,000, and of 'Jack and Janet' about 20,000. Both of these books have been extremely popular, and we have had larger editions than usual. We have on hand, therefore, sufficient copies to fill orders promptly, and we would very much like to make this the banner year for sales. If it is not too late for your March number, will you kindly notice these books once more, and urge your women to purchase and to read them before the season is over? Don't forget that there is a cloth edition of 'Jack and Janet' which sells for fifty cents, with postage seven cents extra."

Send orders to Miss M. H. Leavis, West Medford, Mass., Literature Agent, Central Committee on United Study of Foreign Missions.

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary, 1112 South Ave., Wilkinsburg, Pa.

The young men of our Tama field are much interested in a Y. M. C. A. which Mr. Smith has organized. It meets every Thursday evening with about fifty present and a membership of twenty-three.

Last Thursday evening a debate was the feature of the evening and it was extremely interesting to hear the pros and cons of the question, "Resolved that a big crop is better than a small crop." The judges were all old, influential Indians and their decision was unanimously in favor of the affirmative. It is said each side presented strong arguments, but treated its opponent with studious courtesy. The affirmative took up the question of consumption, calling attention to the question as stated and impressing the fact that it involved not simply a few farmers, but the whole world. The wage question was involved and the possibility of the workingman and their families getting enough to eat. Over production meant more fertilizer on farms and larger crops called for more labor, thus reducing the almost constant labor glut of the cities. More graneries were needed and the farmer must raise more cattle and this meant the building of more barns, etc. The debaters on the negative insisted the question must be considered in reference to the whole world. They conceded that a big crop in Iowa alone would be better for Iowa farmers, but if big crops were the rule all over the world, a market for the surplus products could not be found. The honorable judges were asked what would be the condition of the world with over-production for ten consecutive years and with no market, etc.

One of the Christian boys made the point that "God knew best when He created this old world and over production as well as under production would cause trouble, and nature was so balanced that such conditions did not continue." And thus it goes, and the seed which we have been sowing all these years, is commencing to bear the fruit of intelligent thinking and spiritual uplift.

Mr. Smith writes, "We had our first funeral when everything was done as white people do. The young man was dressed in citizen's clothes and the sermon preached was a regular gospel message. About 150 Indians were present and after the services one old Indian said he understood all that was said and believed it."

A double wedding was solemnized at the Mission also and Mrs. Smith served a fine supper to the two couples, and the Christian marriage is at last being recognized.

Three adults have been converted from their Indian beliefs and were baptized and received into membership of the Church, and we are looking forward, in the near future, to a transformation that was not dreamed of even so short a time as ten years back. *Is it worth while?*

As the Christmas festivities are of so remote history we can not go into detail, but we wish to thank every individual, society, or presbyterial, that in any way contributed to the pleasure and comfort of the Indians of our three fields. Surely the Christmas of each contributor was the happier because she shared her good things with these needy "red" people.

The weather at our Oregon fields has been extremely cold and Mr. Jackson writes they started on a trip to visit some sick people; they went in a great snow storm, but turned back after traveling about two miles, being afraid to venture in the deep snow with one horse. The government doctor came to his rescue and he took him behind a good team. The snow was still deep but he made three visits, all in the homes of our members.

An Indian man, whom the elders had given up as one who could not be reached, has been out to church several times lately, coming six miles over bad roads. He attended communion service and in an after service led in prayer.

He joined the church when Mr. Dickie was the missionary but had never communed. He was anxious to be present at this service and made a great effort to get there. Mr. Jackson says his return is in direct answer to the prayer of himself and his wife as they have had this man on their hearts for a long time.

On account of the severe snow and storm the special meetings were not so well attended as had been hoped, but many who came traveled seven to ten miles through the storm.

Mr. Jackson writes also, that it is pitiful to see the many cattle and horses lying dead throughout the reservation—one of our elders has lost seventy. There is very little feed and hay in the country. It cannot be secured, and what can be had is at a very high price. And so our people, who at the very best are poor, are suffering further loss on account of the extreme winter.

Remember these people in your prayers and contributions.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

MOTTO: MARK 11:24.

AIM: EVERY PRESBYTERIAL REPORTING. TOTAL MEMBERSHIP 25,000.

JUNIOR EXHIBIT FOR XENIA CONVENTION.

Everybody interested in our missionary work please read the plea for dolls for our missionaries on page 433 in the January Women's Missionary Magazine.

Dolls and all hand work sent by the Juniors will be on exhibition at the Xenia Convention, after which they will be distributed to the mission fields.

Every Junior Society is asked to send *one doll.* Kind, size, and price of doll is to be decided by each individual society, but the suggestion is made that the dolls should not be larger than twelve or fourteen inches high: they may have any color hair and eyes, be rag, china, bisque, celluloid, indestructible, infant or grandmother doll; eyes that shut or not and in size anything from four to fourteen inches.

Material for clothes may also be of great variety, but some of the missionaries request that as nearly as possible American ways of dressing in regard to underclothes as well as dresses, or coat and hat, or bonnet be carried out, so they will carry with them the American ideals of dress and cleanliness to the child receiving the doll.

Scrap books may be any convenient size, on linen or paper muslin, of any color which will show up well when cards are pasted on it. Sabbath School cards with scripture texts as well as post cards may be used to advantage. Pages cut eight by twelve inches would hold four post cards and be easily handled.

Anything that can be given as a Christmas gift or a special reward of merit to the children in the mission schools, by the missionaries will be acceptable, but the dolls, picture books and sewing boxes are especially desirable.

Any little box of cretonne, wicker, pasteboard or soft bag fitted with a pair of scissors, thimble, needles, pins, bodkin, emery, steel or bone crochet needles, thread can be used to advantage and will delight the children, as well as enable the missionaries to teach needlework.

All exhibits should be in the hands of Mrs. George M. Moore, Xenia, Ohio, by May first, in order to be placed.

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS AND HELPS, 1915-16.

THE KING'S HIGHWAY. Price, cloth, 57 cents; paper, 35 cents, postpaid.
HOW TO USE "The King's Highway." Price, 10 cents.
HOME MISSIONS IN ACTION. Price, cloth, 57 cents; paper, 35 cents, postpaid.
TEXT-BOOK SUPPLEMENT for "Home Missions in Action." Price, 5 cents.
AROUND THE WORLD WITH JACK AND JANET. Price, 30 cents, postpaid.
GUIDE BOOK for "Jack and Janet." Price, 5 cents.
ALL ALONG THE TRAIL. Price, 30 cents, postpaid.
MANUAL FOR LEADERS of "All Along the Trail." Price, 10 cents.
PILGRIM'S PROGRESS ALONG THE KING'S HIGHWAY. A Girls' How to Use. Invaluable for leaders of young women's classes. Price, 12 cents, postpaid.
OUTLINE MAPS with points marked where the travellers stopped. 17 cents, postpaid.
JACK AND JANET BUTTONS. 6 cents each, postpaid.
STEAMER TRUNK MITE BOXES. 2 cents each, 20 cents per dozen.
A SET OF POST CARDS, illustrating the text-books, "The King's Highway" and "Around the World With Jack and Janet." 25 cents for the set of twenty-four.
PRAYER CYCLE. Price, 10 cents each; $1.00 per dozen.
FIRST FRUITS FROM FRENCHBURG. Price, 10 cents each.
MASTER BUILDER ON THE NILE. Price, $1.50, postpaid.

N. B.—We are not advertising the "Round Trip Tickets" this month as we have received word from the publishers that they will not be printing any more, and our supply is exhausted.

From the following list select helps for the March program:

	Each
A Journey Through Our India Mission	$ .03
Dark India	.03
First Impressions of India	.02
Mission Miss Sahiba in Hospital	.02
Mission Miss Sahiba in School	.02
Mission Miss Sahiba in Zenana and Village	.02
Zenana Work in India	.03
Modern Hinduism	.05
Questions and Answers	.03
The People—Dress, Customs and Manners	.03
Little Daughters of Islam	.02
A Garland of Marigolds	.13
Child Life in India	.02
Narrative	
Little Girl Life in India	.02
I Come to Stay	.02
Phaggu and Jaggu	.02
The Lost Rupee	.02
The Story of Rajo	.02

Use the following helps for the April study:

	Each
The Chinese Woman Versus the American Woman	$ .02
A Chinese Helen Keller	.02
Ancestor Worship in China	.01
Home Life in China	.03
Motherhood in Heathen Lands	.02

This department furnishes membership cards, free for postage, 5 cents per dozen. Every society should have them for the enrollment of new members.

When Spring comes we begin to take stock of our possessions. We find on our shelves a few mission study books of former years which we offer at special bargain prices.

We have four (4) copies, paper, of "Why and How of Foreign Missions;" one (1) copy, cloth, of "Moslem World;" five (5) copies, paper, of "Comrades From Other Lands."

We will sell the cloth volume for 25c. and the paper books for 15c. cents each, postpaid.

We have twenty-five copies of the guide book for our "Our World Family," which we will sell for 3c. each, to cover postage.

Have you commenced yet to use the Prayer Cycle for the work of our Church and the workers? Those who are striving, as our representatives, to give Christ to those who know Him not, need now, as perhaps never before, the support of our united, definite, daily prayer.

STATISTICAL SECRETARY'S DEPARTMENT.

TAKE NOTICE.

Will Presbyterial officers please interest themselves immediately in the organization movement recently instituted by the Board. There are 174 congregations throughout the church having no missionary society; that means that 47 Presbyterial societies lack their full membership quota. Literature has been sent out for all these congregations and any other assistance desired or any further information required will be gladly given. It is hoped that we shall have new societies in many of these churches to report on the 1916 blanks.

TO THE MEMBERS OF THE WOMEN'S MISSIONARY SOCIETIES.

The undersigned has been chosen to fill the vacancy caused by Miss Clark's resignation and asks for the support of every society in the work to be done before the Convention.

The annual report blanks will be distributed very soon and then is the time for you to help. You will realize what the compilation of a statistical report for the first time must mean; you know that, in order that my work may be well done, yours must be well done. Therefore, I bespeak your interest and cooperation which can best be shown by having your reports ready on time.

Sincerely yours,
MRS. R. MAURICE TRIMBLE.

SUPPLEMENTARY LIST. LOST BAGGAGE FUND.

December 1, 1915 to February 10, 1916.

W. M. S., Detroit Presbytery	$ 5.00
Y. W. M. S., 2nd Church, Pittsburgh	5.00
W. M. S., Woodville	1.00
Pioneer Class, 2nd Monmouth	5.00
W. M. S., Wisconsin Presbytery	14.32
W. M. S., Steubenville Presbytery	11.50
W. M. S., 1st Evanston	5.00
W. M. S., Allegheny Presbytery	5.00
W. M. S., Colorado Presbytery	1.00
Ridge W. M. S.	8.00
W. M. S., Los Angeles Presbytery	5.50
"A Friend"	15.00
W. M. S., Princeton, Indiana	12.00
W. M. S., Beaver Valley Presbytery	15.50
W. M. S., Cleveland Presbytery	3.00
Mrs. Euphemia Brown	5.00
"A Friend"	2.00
Miss Jessie H. Crawford	5.00
	$ 123.82
Previously reported	$1718.03
Total to February 10, 1916	$1841.85

This sum falls far short of amount needed. Are there not many readers of the Magazine who would like to have a part in helping to make good the loss of clothing, books, etc., incurred by our missionary party which was rescued from the burning "Athinai?"

No insurance has yet been received.

MRS. H. C. CAMPBELL,
Foreign Secretary.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

January 4, 1916.

The Board convened in regular meeting with the Vice President in the chair; the President was absent on account of illness. Mrs. Porter conducted devotional exercises; Miss Little and Mrs. Trimble led in prayer.

Foreign Secretary reported a letter from Mrs. J. B. McClelland, Toledo, Ohio, who has sent $75 to the Board. She also reported Miss Bradford's arrival in this country.

Letter from Mr. and Mrs. Taylor regarding Miss Dickey's salary which is to be transferred to Miss Helen Martin.

Enrollment at Frenchburg, 203. Some illness in the school. Infirmary doing fine work.

Young Women's Secretary reported organization of two new societies.

January 18, 1916.

At the Board meeting on this date, Mrs. Wilson conducted devotional exercises; Miss Reed and Mrs. Porter led in prayer.

Indian Secretary received reports from the three stations.

Home Secretary received reports from Croatian, N. S., Pittsburgh; West Alliance, Ohio; Goodyear Allotment, Akron, Ohio; Oak Grove Chapel, Rock Island, Ill.; Yorba Linda, Cal.; Alamo Heights, San Antonio, Texas; Brushton Italian Mission, Pittsburgh; Mutes, Portland, Ore.

Mrs. Pasquarella was appointed a worker in the Italian Mission.

Miss Edith Warnock was re-elected to Alamo Heights.

Miss Nancy E. Sidwell was appointed a missionary to India.

Miss Emma M. McKeown was appointed as a missionary to Khartum North.

Junior Secretary reported two new societies and one re-organized society

The Junior Secretary was appointed to fill the place of speaker from the Women's Board on the program of Y. P. C. U. Convention.

MRS. R. MAURICE TRIMBLE,
Secretary Pro Tem.

February 7, 1916.

The regular meeting of February 1st, 1916, convened at regular time and place. Mrs. Porter took charge of devotional exercises; Mrs. Milliken and Mrs. Wilson led in prayer.

Minutes of previous meeting and also of called meeting were read and adopted.

Letter from Mrs. Yourd regretting that she was not well enough to meet with us.

Secretary of Finance reported receipts, $80.10; expenditures, $229.61.

Indian Secretary received a very encouraging report from Mr. R. G. Smith, Tama. He has organized a Young Men's Christian Association and had fifty present at the meeting. Twenty-five attended services on Sabbath day.

Parsonage Secretary reported that West Allis, Wis., has made their last payment on loan.

Foreign Secretary presented many letters for consideration. One from Miss Fannie Martin of India, telling of Mrs. McArthur's death while waiting for the train. Letter from Rev. J. K. Giffen, D. D., with thankful acknowledgment for funds received for Halfa School and giving some details about building conditions, etc.

Reports from Temperance Secretary and Literature Secretary were approved and bills ordered paid.

Freedmen's Secretary's report read by Mrs. Crawford. Bills for work that had been authorized were ordered paid.

The Freedmen read the Magazine and Mrs. Yourd writes that she is having many inquiries as to what became of the Committee that was to visit the Freedmen stations. Mr. Dumas says he looked and looked until his eyes grew glassy and then gave up.

Dr. McGranahan reports three insurance policies having expired. Insurance on these policies was renewed.

Miss McCahan reports 100 visits and 22 meetings.

Athens. Mrs. Shaler, domestic science teacher, resigned on account of ill health. The new teacher is Miss Amelia Cook, daughter of the late Rev. J. L. Cook, founder of the Athens Mission.

Arlington reports 200 pupils; 100 of whom are boarders.

Tennessee Presbyterial meets at Arlington this week.

Miller's Ferry. Mr. J. H. Bonner, principal, writes that the new building for boys will soon be completed.

Townsville. Letter from Mr. Williams, principal.

Henderson. Jubilee Hospital has a balance of $47.54; eight patients in hospital.

Junior Secretary report was approved.

After consideration of tentative program from Miss Robertson, Convention President, meeting adjourned.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

Treasurer's Report for the Months of December, 1915, and January, 1916.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Young Women's Special	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hospital	Temperance	Isaiah 41:6 Fund	Miscellaneous	TOTAL
Allegheny	245.00	50.00	143.00	18.00	42.00	28.00	41.00	20.00	.....	.....	.....	.....	.....	.....	.....	* 5.00	592.00
Argyle	105.00	275.00	100.00	.....	10.00	.....	.....	.....	.....	5.00	.....	.....	.....	.....	.....	.....	495.00
Arkansas Valley	9.00	89.00	4.00	9.00	6.00	1.00	4.00	7.00	.....	.....	.....	.....	.....	.....	.....	.....	129.00
Beaver Valley	81.00	265.00	68.00	5.00	46.00	.....	5.00	5.00	6.00	.....	.....	.....	.....	2.00	24.20	* 15.50	522.70
Big Spring	95.00	.....	45.00	5.00	5.00	6.00	.....	.....	.....	.....	.....	.....	.....	5.00	.....	.....	161.00
Boston	.....	137.50	11.00	5.00	15.00	.....	5.00	5.00	.....	.....	.....	.....	.....	.....	.....	.....	178.50
Brookville	10.00	40.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	50.00
Butler	35.00	50.00	19.00	2.00	15.00	2.00	3.00	.....	10.00	.....	3.00	.....	.....	.....	.....	.....	139.00
Caledonia	27.00	100.60	15.00	15.00	15.00	.....	.....	.....	.....	.....	3.00	.....	.....	2.00	1.00	.....	178.60
Cedar Rapids	.....	149.00	.....	32.00	.....	5.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	186.00
Chartiers	52.00	350.00	2.00	5.00	5.00	30.00	2.00	1.00	14.00	.....	5.00	5.00	.....	2.00	4.00	.....	477.00
Chicago	27.00	128.00	26.00	15.00	20.00	.....	5.00	9.00	9.00	.....	.....	5.00	.....	5.00	.....	.....	249.00
Cleveland	40.00	187.50	41.00	7.00	71.00	6.00	22.00	10.00	10.00	.....	5.00	.....	.....	.....	3.60	* 3.00	406.10
Colorado	42.00	155.00	5.00	2.00	7.00	1.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	* 11.00	223.00
Delaware	19.00	149.00	24.00	12.00	18.00	.....	.....	5.00	5.00	5.00	.....	.....	.....	5.00	.....	.....	242.00
Detroit	60.00	.....	10.00	5.00	23.00	.....	10.00	5.00	.....	.....	.....	.....	.....	.....	.....	* 5.00	118.00
Frankfort	.....	.....	.....	.....	10.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	10.00
Garnett	.....	30.00	19.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	49.00
Idaho	3.00	.....	3.00	2.00	2.00	.....	1.00	1.00	.....	.....	.....	.....	.....	.....	3.00	.....	15.00
Illinois Central	10.00	34.00	15.00	7.00	10.00	4.00	12.00	8.00	.....	.....	.....	.....	.....	4.00	2.00	.....	106.00
Illinois Southern	7.00	176.00	7.00	9.00	7.00	24.00	1.00	1.00	.....	.....	5.00	1.00	1.00	7.00	.....	.....	246.00
Indiana	.....	50.00	33.00	.....	.....	1.00	.....	5.00	11.00	.....	.....	.....	.....	.....	.....	.....	100.00
Indiana Northern	.....	12.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	12.00
Iowa Northwestern	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2.00	7.00	.....	9.00
Kansas City	12.00	24.00	3.00	6.00	1.00	.....	.....	1.00	8.25	.....	.....	.....	.....	1.00	.....	.....	56.25
Keokuk	.....	55.00	34.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	89.00
Lake	.....	.....	.....	.....	.....	.....	6.00	.....	.....	.....	.....	.....	.....	.....	5.00	.....	11.00
LeClaire	10.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	10.00
Los Angeles	12.00	.....	95.00	15.00	20.00	.....	8.00	.....	13.00	.....	.....	.....	.....	3.00	.....	* 5.50	171.50
Mansfield	20.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	20.00
Monmouth	10.00	127.00	30.00	.....	10.00	8.00	.....	.....	24.00	.....	.....	.....	.....	.....	.....	.....	209.00
Monongahela	491.00	472.00	701.35	70.00	125.00	.....	15.00	15.00	57.00	.....	.....	.....	.....	.....	97.00	* 6.00	2049.35
Muskingum	15.00	299.00	30.00	.....	9.00	5.00	.....	10.00	5.00	.....	.....	.....	.....	.....	2.00	* 8.00	383.00
New Jersey	45.00	.....	5.00	.....	5.00	2.00	.....	.....	10.00	.....	.....	.....	.....	.....	.....	.....	67.00
Ohio First	22.00	125.00	62.00	13.00	22.00	5.00	13.00	6.00	5.00	.....	.....	.....	.....	2.00	6.00	.....	281.00
Oklahoma	5.00	.....	6.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	11.00
Omaha	11.00	.....	31.00	5.00	5.00	5.00	3.00	.....	12.00	.....	.....	.....	.....	.....	.....	.....	72.00
Oregon	33.50	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	33.50
Pawnee	7.00	.....	2.00	.....	2.00	.....	7.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	18.00
Philadelphia	21.00	.....	19.00	.....	5.00	5.00	.....	.....	15.00	.....	9.00	.....	.....	.....	2.00	.....	76.00
Pittsburgh	25.00	20.00	.....	.....	.....	5.00	.....	.....	.....	.....	.....	.....	.....	.....	5.00	.....	55.00
Puget Sound	31.00	8.00	29.00	9.00	7.00	.....	2.00	3.00	.....	.....	1.00	2.00	1.00	5.00	.....	.....	98.00
Rock Island	24.00	.....	17.00	.....	19.00	12.00	.....	.....	19.00	.....	.....	.....	.....	.....	1.00	.....	92.00
San Francisco	15.00	195.00	5.00	10.00	3.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	228.00

Sidney	38.00		15.00	2.00	29.00		2.00	4.00		1.00				1.00			92.00
Steubenville	8.00	10.00	14.00		6.00	5.00			15.00							* 1.50	59.50
Texas	3.00	12.50	3.00	1.00	3.00		3.00	2.00			2.00	1.00	1.00	3.00			34.50
Westmoreland	42.00	356.00	72.00	12.00	39.00	25.00	56.00	7.00	11.00					10.00	1.00		631.00
Wheeling	35.00	57.00	27.00		37.00										2.00		158.00
Wisconsin	5.00	4.00	4.00			2.00	9.00	4.00								* 14.32	42.32
Xenia	48.00	22.00	65.00	23.00	48.00	2.00	22.00	19.00	25.00	10.00				8.00			292.00
Conemaugh Y. P. C. U.		25.00															25.00
Mrs. W. L. Taylor		275.00															275.00
Rev. J. K. McClurkin, D.D.		800.00															800.00
McFarland Family		200.00															200.00
Norris Sq S. S., Phila.		125.00															125.00
North Bend Cong.		138.00															138.00
Miss Anne Wilson		67.40															67.40
Frenchburg			500.00														500.00
Industrial Depts.					84.00												84.00
Interest	570.00		177.50		15.00					130.71						§1128.88	2022.09
Lost Baggage																* 44.00	44.00
Sale of Foreign Reports	119.77																119.77
Sale of Cook Books			3.00														3.00
Class No. 10, Union Church	2.00																2.00
King's Daughters, Fowler	6.50																6.50
Pioneer Cl., 2nd Monmouth																* 5.00	5.00
W. A. Matthews				106.00													106.00
Miss Agnes E. Murray		10.00															10.00
W. M. M.	500.00																500.00
Alice F. Warden and Sister			50.00														50.00
Mrs. J. B. McCleland	75.00																75.00
Miss A. A. Milligan	25.00																25.00
Annuity																500.00	500.00
Mrs. R. M. Stevenson					6.00												6.00
Mrs. Jessie C. Harvey	100.00																100.00
Miss M. A. Bell		24.00															24.00
S. S., Warm Springs, Ore.				8.00													8.00
Mrs. B. C. Culbertson														3.00			3.00
Repayment on Loans							3344.66										3344.66
"Friends"	5.00																5.00
Mr. Walter Haller																† 1.00	1.00
Refund				32.00													32.00
I. A. H. Class, Beaver Falls			14.00														14.00
W. M. S., Eau Claire					7.15												7.15
Mrs. Addie Barnes	20.00																20.00
Unknown Friend	3.00																3.00
Wm. Little	1200.00																1200.00
Items of Cents										1.02							1.02
TOTALS	$4481.77	$5878.50	$2603.85	$ 467.00	$ 834.15	$ 189.00	$3601.66	$153.00	$ 284.25	$152.73	$ 33.00	$ 14.00	$ 3.00	$70.00	$ 165.80	$1753.70	$20685.41

Miscellaneous. *Lost Baggage Fund. †Junior Magazine Reserve Fund. §Interest credited as follows: G. B. S., Tanta, $901.38; Women's Missionary Magazine, $30; Mary Herron Rest Home, $60; Annuities, $137.50

MRS. J. B. HILL, Treasurer,
5845 Marlborough Street, Pittsburgh, Pa.

TEMPERANCE DEPARTMENT.

Mrs. R. C. Morton, 2020 Perrysville Avenue, Pittsburgh, Pa.

March is a very important month in our great missionary work, the month in which blanks are sent out for annual reports and in which we begin collecting these reports from far and near. What interesting work this is! How we compare the results of this year's efforts with what has gone before and as we make progress, how encouraged we are, realizing the value of our labor and experience, each year being a stepping stone to higher endeavor.

The Temperance Cause everywhere has progressed wonderfully during the past year and the little part our W. G. M. S. has in this tremendous effort to rid the world of the terrible Liquor Traffic is not by any means unimportant.

We will not be judged by what we have done in comparison to what others have done but by what we have done in comparison to what was given us to do. In other words we are held responsible for the use of our talents, be they many or few. Some people are very easily discouraged and as they watch the "Ten Talent" people achieving so much apparently; they shrink away and hide their one little talent "in a napkin" as though it were not part of the whole. Let us one talent people remember, for our encouragement, how quietly and unobtrusively nature works, and yet what she accomplishes by her marvelous combination of all her forces, small as well as great.

There surely is work for every woman, young woman and junior in our W. G. M. S. Temperance Department; work which belongs to us and which we have no right to expect other people to do for us. Each one of us is a worker or a shirker. Which class, dear reader, are you in?

Many of our splendid Presbyterial Temperance Secretaries have sent in names and addresses of their local Temperance Secretaries for mailing list, but many have not done so even yet, and the year is far spent. We wish that each Presbyterial Temperance Secretary would equip herself for next year's work with the Women's Missionary Magazine, $1.00 a year, cheapest and best of its kind, and a copy of our Statistical Report. This equipment is to the writer absolutely necessary, and besides it is so interesting and such a comfort.

We trust our annual report will show this to be our very best year in Temperance. Cheer up, workers. Never be discouraged.

Nineteen Prohibition States: Idaho, Maine, Kansas, Oklahoma, North Dakota, North Carolina, Georgia, Mississippi, Tennessee, Alabama, West Virginia, Virginia, Washington, Oregon, Colorado, Arizona, Iowa, Arkansas, South Carolina.

States that will vote in 1916: Vermont, South Dakota, California, Nebraska, Missouri, Montana, Michigan, Idaho, Alaska, Iowa.

DIAGONAL PUZZLE.

Fill the blanks with words to complete the sense of the sentence in the order given and place these words under each other. The diagonal from left to right will give the cause of much sorrow.

He was too fond of ——— to sign the pledge. He would not heed the ——— of his friends who ——— the ruin of his course, but would ——— before his boon companions, until ——— himself with drink, his cup of ——— was full.

Answer—next month.

STUDY FOR THE MONTH.

APRIL—"THE KING'S HIGHWAY."

A Nation at School—The Opportunity in China.

Devotional Service.

Roll Call—Current Missionary Event from China.

1. New Opportunities in China.
2. China's Response.
3. Present Day Needs in China.

HOME MISSIONS—A HEALING FORCE.

"He hath sent me to heal the broken hearted."

Aim—An enlarged vision of what was in the heart of Christ for the healing of the nations.

The Story of the Good Samaritan. Luke 10:30-37.

Topics for Study.

1. The Sympathizing Jesus.
2. Christianity and Suffering.
3. Hospitals and their relation to the Church.
4. The Ministry of Healing in the United Presbyterian Church.

Every task entrusted by God is a grace given and a fresh token of His love.

* * *

The great battle of Jesus Christ with the world of sin was not won at Calvary, but in the garden of prayer!

* * *

"Out of the realm of the glory light
Into a far away realm of night;
Out of the bliss of worshipful song
Into the pain of hatred and wrong;
Out of the holy rapture above
Into the grief of rejected love;
Out of the life at the Father's side
Into the life of the Crucified;
Out of high honour and into shame
The Master willingly, gladly came;
And now since He may not suffer anew,
As the Father sent Him, so sendeth He you—"

—H. W. F.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon .....Rev. H. T. Jackson.
Simnasho, Oregon .....Rev. W. A. Matthews.
Tama, Iowa .....Rev. R. G. Smith.

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Hazlet, N. S., Pittsburgh, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Mary A. Workman, Akron, Ohio.
Miss Elizabeth McMillan, Rock Island, Ill.
Mrs. Mae Daugherty, Pittsburg, Kans.
Miss Edith Warnock, San Antonio, Texas.
Miss Irma G. Allen, Yorba Linda, Cal.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.
Miss Martha Payne, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
Cleveland, Tenn.—Rev. D. F. White.
Riceville, Tenn.—Prof. P. S. Jones.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Jeffress, Va.—Rev. R. P. Williams, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."
Norfolk, Va.—Rev. Wm. McKirahan, D. D.
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Emma Dean Anderson, Appointed 1881, Gurdaspur
Miss Minnie E. Beatty, Appointed 1912 ....Sialkot City
Miss Roma Beatty, Appointed 1909 .....Pasrur
Miss Lena Brotherston, Appointed 1906 ...Sangla Hill
Miss Lois Buchanan, Appointed 1910 .....Gujranwala
Miss Alice G. Burnham, Appointed 1915 .....Sialkot
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 .....Sargodha
Miss Henrietta Cowden .....Sialkot
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 .....Sangla Hill
Miss E. M. Gordon, Appointed 1893 .....Jhelum
Miss Nancy Hadley, Appointed 1904 .....Zafarwal
Miss L. B. Hamilton, Appointed 1908 .....Zafarwal
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Wilhelmina Jongewaard, M. D., Appointed 1915 ..... Sialkot
Miss Harriett Jongewaard, Appointed 1915 .....Sialkot
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Olive Laing, Appointed 1912 .....Sialkot
Miss M. E. Lawrance, Appointed 1909 .....Pasrur
Miss Mary A. Lawrance, Appointed 1893 ...Rawalpindi
Miss Mary E. Logan, Appointed 1891 .....Jhelum
Miss Fanny C. Martin, Appointed 1895 ....Rawalpindi
Miss Jane Martin, Appointed 1906 ....Khangah Dogran
Miss Mary R. Martin, Appointed 1890 ....Sialkot City
Miss Henrietta Moore, Appointed 1898 ....Sialkot City
Miss Jean Morrison, Appointed 1895 .....Lyallpur
Miss E. W. Maconachie, Appointed 1909 ....Pathankot
Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss L. A. McConnell, Appointed 1902 .....Lyallpur
Miss R. A. McCullough, Appointed 1879 ...Gujranwala
Miss J. P. Simpson, M. D., Appointed 1902 ....Jhelum
Miss Nannie J. Spencer, Appointed 1894 .....Lyallpur
Miss Mabel Clare Stewart, Appointed 1915, Gujranwala
Miss Martha Strong, Appointed 1915 .....Sialkot
Miss Ruth Warnock, Appointed 1913 .....Sargodha
Miss Maria White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whitely, Appointed 1911 .....Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 ....Madhopur
Miss Margaret M. Wilson, Appointed 1903 ..Gujranwala
Miss Rosa T. Wilson, Appointed 1886 .....Madhopur
Miss Ethel Wilson, Appointed 1913 .....Rawalpindi

NOW IN THIS COUNTRY.

Miss Hazel Bennett, Appointed 1909 .....New Wilmington, Pa.
Miss Laurella Dickson, Appointed 1897 ...Tarkio, Mo.
Miss Kate A. Hill, Appointed 1896 .....212 E. 46th St., Chicago, Ill.
Miss Josephine Martin, Appointed 1896 .....503 W. 6th St., Pittsburg, Kans.
Mrs. Alice McClure, Appointed 1897 .....New Wilmington, Pa.
Miss Josephine White, Appointed 1884, New Castle, Pa.

EGYPT.

Miss A. B. Atchison, Appointed 1904 .....Cairo
Miss Mary E. Baird, Appointed 1913 .....Tanta
Miss E. M. Barnes, Appointed 1911 .....Cairo
Miss Carrie Buchanan, Appointed 1893 .....Cairo
Miss Leota Cabeen, Appointed 1909 .....Alexandria
Miss Anna B. Criswell, Appointed 1905 .....Assiut
Miss Ella Downie, Appointed 1913 .....Benha
Miss Ruth Margaret Eddy, Appointed 1914 .....Cairo
Miss Helen J. Ferrier, Appointed 1900 .....Luxor
Miss Davida M. Finney, Appointed 1914 ....Alexandria
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Miss Elsie French, Appointed 1909 .....Zagazig
Miss Edna Jean Giffen, Appointed 1915 .....Cairo
Miss Alfaretta Hammond, Appointed 1904 ...Beni Suef
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss May Holland, Appointed 1913 .....Tanta
Miss Isabel Hosack, Appointed 1912 ....Tanta Hospital
Miss Roxie Martin, Appointed 1901 .....Cairo
Miss Helen Jeannette Martin, Appointed 1915 ..——
Miss Olive T. Mason, Appointed 1912 .....Alexandria
Miss Anna McConnaughy, Appointed 1903 .....Cairo
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Marion Paden, Appointed 1902 .....Beni Suef
Miss Mary M. Pattison, Appointed 1912 .....Cairo
Miss Margaret Smith, Appointed 1872 .....Cairo
Miss Nellie C. Smith, Appointed 1911 .....Alexandria
Miss A. Y. Thompson, Appointed 1871 .....Cairo
Miss Sadie Thompson, Appointed 1913 .....Tanta
Miss Laura Walker, Appointed 1904 .....Alexandria
Miss Ruth A. Work, Appointed 1904 .....Assiut

NOW IN THIS COUNTRY.

Miss Margaret Bell, Appointed 1901 .....Tarkio, Mo.
Miss Daisy Robertson, Appointed 1915 .....Allegheny Valley Hospital, Tarentum, Pa.
Dr. Anna Watson .....New Athens, Ohio
Miss Ida B. Whiteside .....South Cambridge, N. Y.
Miss Roe O. Williams .....Van Nuys, Cal.

SUDAN.

Miss Sarah Isabella Dight, Appointed 1914 ..... Khartum North
Miss Elsie E. Grove, Appointed 1912 ...Khartum North

NOW IN THIS COUNTRY.

Miss Fannie G. Bradford, Appointed 1907, Sherrard, Ill.
Miss Aulora McIntyre, Appointed 1911, Lenox, Iowa.

Address All Letters Care American Mission.

OUR ILLUSTRATIONS

PEKIN PASS ON WONDERFUL KOREAN ROAD.

SEOUL, KOREA. Running straight across Manchuria, through Mukden, and splitting Korea in equal parts clear down to Fu-San across the straits from Japan, is the Pekin Pike. It is a wonderful stone ballasted, graded road as well built and probably older than the Roman roads so well known in history.

The photograph shows Pekin Pass, on the highway, and a few Manchurian farmers driving their water buffalo to Seoul, the nearest market, where they will sell their tender sugar cane bamboo and rice shoots. The picture shows the perfect construction of the road, its eveness, and the grading through hillocks in the background. The surface is harder than macadam and never becomes muddy.

While the Pekin Pike was the only highway from China, down through Manchuria and Korea, to Japan, all was well in the far east. But when Russia began to construct a branch line of her Trans-Siberian Railroad from Vladivostock down to Port Arthur, and then started to drop a spur from Mukden, down through Korea, following the line of this ancient road, right to Japan's threshold, there was trouble. The terrible Russo-Japanese War of 1902 was the result, and now Japan owns the steel highway which Russia begun.

Eventually, with the completion of the new railroad from Peking to Lake Baikal, in Siberia, the Japanese hope to divert the main trans-Asiatic rail trade from Vladivostock to Japan, and Korea, the distance being shorter and territory richer than on the all Russian route. The Pekin highway will probably always be one of the wonders of the far east, and will always enjoy the heavy traffic that now passes over it.

10,000 SCHOOL BOYS IN GREATEST ATHLETIC MEET EVER HELD IN AMERICA.

Central Park the playground for the people was converted into a vast athletic field June 6th where 10,000 boys of the public schools (the largest assemblage of school boys ever before gathered in such an event anywhere in the world) met in a series of athletic contests arranged by the Public Schools Athletic Association. Among the prominent guests who gathered on the green sward to witness this unusual and remarkable event were Ex.-President Roosevelt, Vincent Astor, General Wingut and S. R. Guggenheim.

THE SILK INDUSTRY.

Boiling cocoons to loosen fibre ends in Syria's largest silk-reeling plant, Mt. Lebanon.

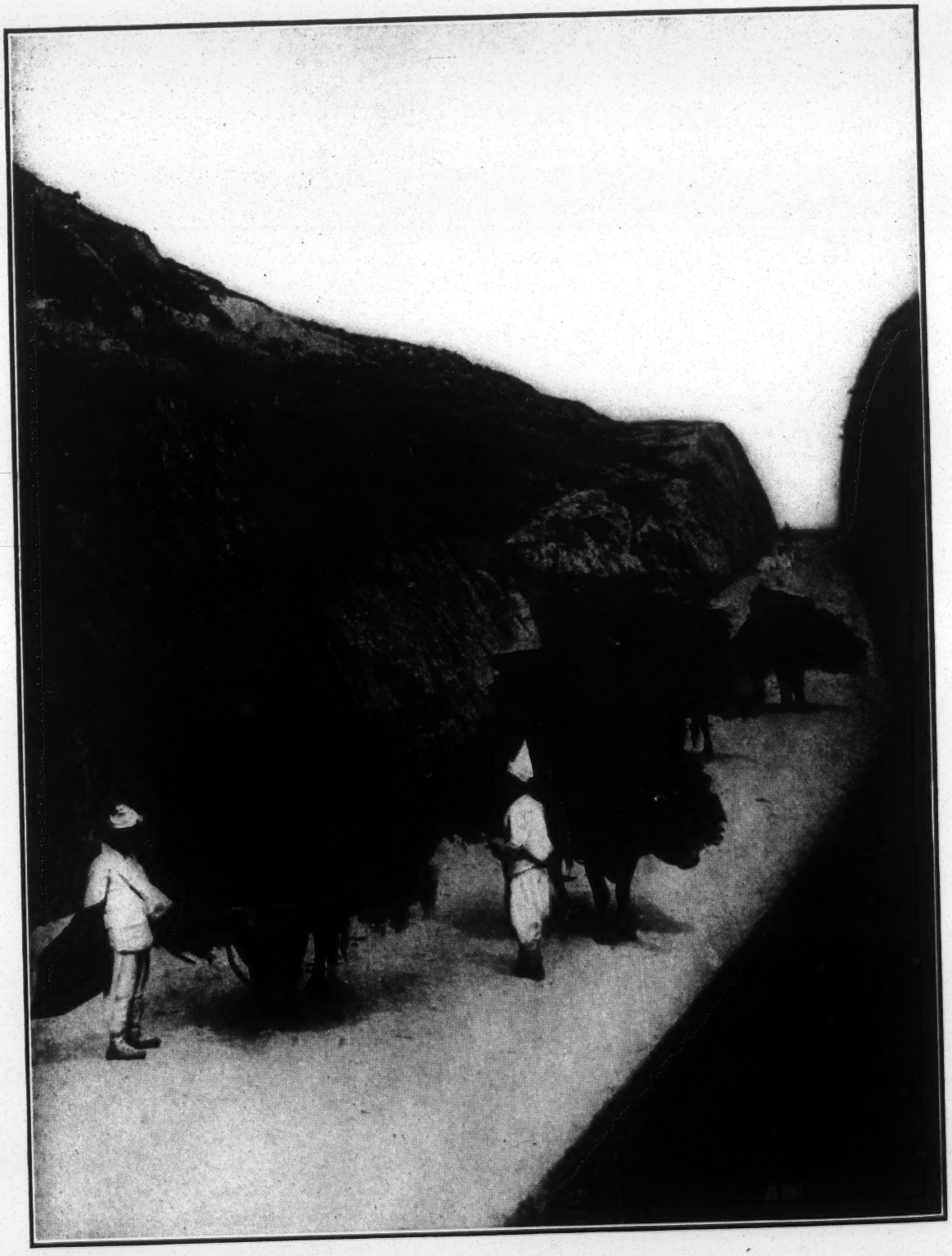
Geography—We are in the largest silk-reeling plant in Syria, on Mt. Lebanon.

Products and Industries—The silk worm cocoons have been subjected to heat to kill the chrysales. Then they were carefully dried and sorted. Those of the same size and fibre, quality and shade were put together. All off-color, stained, pierced or unreelable cocoons were set aside for the pun silk trade. The cocoons were then ready for the preliminary process of raw silk production, the boiling operation we see going on in this long, dim Syrian factory.

There are several small native boiling and reeling plants scattered about Mt. Lebanon. This plant, owned by a French company, is the only large modern establishment. It employs about four hundred boys and girls from the surrounding villages, and pays them from eight to twenty-five cents a day for very disagreeable work. It also buys up all the cocoons from the farms and villages for miles around and secures enough to keep its plants running all the year.

It requires the service of a European supervisor and half a dozen native assistants to keep these young workers in order and busy. The younger children attend to the boiling, as we see them doing down the centre aisle of the factory. After the cocoon softens in the rising steam the outer husk comes off. Then the cocoons are transferred to trays of slightly cooler water on the back of the long table. There, older boys and girls stir them about until the thread ends can be secured. These are collected and passed through to the boxed-in-turning frames we see along the sides.

Child Life—These little folk have a hard life. Their tender hands are continually dipped into hot water in the tending of the cocoons and they breathe all day long the noisome vapors in the steam rising from the boiling cocoons.



Copyright by Underwood & Underwood, N. Y.

PEKIN PASS ON WONDERFUL KOREAN ROAD.